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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, DECEMBER 29, 1838. NO. 907--VOL. XVII.—NO. 52.

RELIGIOUS MISCELLANY.

A BLACKSMITH'S LETTER.

[From a speech of Gov. Everett, of Massachusetts, at a meeting of the friends of Education in Bristol county.]

It is a great mistake to suppose that it is necessary to be a professional man, in order to have leisure to indulge a taste for reading. Far otherwise. I believe the mechanic, the engineer, the husbandman, the trader, have quite as much leisure as the average of men in the learned professions. I know some men busily engaged in these different callings of active life, whose minds are well stored with various useful knowledge acquired from books. There would be more such men, if education in our common schools were, as it well might be, of a higher order; and if common schools libraries, well furnished, were introduced into every district, as I trust in due time they will be. It is surprising, sir, how much may be effected, even under the most unfavorable circumstances for the improvement of the mind, by a person resolutely bent on the acquisition of knowledge. A letter has lately been put into my hands, bearing date the sixth of September, so interesting in its self, and so strongly illustrative of this point, that I will read a portion of it; though it was written, I am sure, without the least view to publicity.

'I was the youngest,' says the writer, 'of many brethren, and my parents were poor. My means of education were limited to the advantages of a district school, and those again were circumscribed by my father's death, which deprived me, at the age of fifteen, of those scanty opportunities which I had previously enjoyed. A few months after his decease, I apprenticed myself to a blacksmith in my native village. Thither I carried an indomitable taste for reading, which I had previously acquired through the medium of the society library; all the historical works in which I had at that time perused. At the expiration of little more than half my apprenticeship, I suddenly conceived the idea of studying Latin. Through the assistance of my elder brother, who had himself obtained a collegiate education by his own exertions. I completed my Virgil during the evenings of one winter. After some time devoted to Cicero and a few other Latin authors, I commenced the Greek. At this time it was necessary that I should devote every hour of daylight and a part of the evening to the duties of my apprenticeship. Still I carried my Greek grammer in my hat, and often found a moment, when was heating a large iron, when I could place my own book open before me, against the chimney of my forge, and go through with *tupto tupteis, tuptei*, unperceived by my fellow-apprentice, and, to my confusion of face, with a detrimental effect to the charge in my fire. At evening, I sat down unassisted and alone to the Iliad of Homer, twenty books of which measured my progress in that language during the evenings of another winter. I next turned to the modern languages, and was much gratified to learn that my knowledge of the Latin furnished me with a key to the literature of most of the languages of Europe.

'This circumstance gave a new impulse to the desire of acquainting myself with the philosophy, derivation, and affinity of the different European tongues. I could not be reconciled to limit myself in these investigations to a few hours after the arduous labors of the day. I therefore laid down my hammer and went to New Haven, where I recited to native teachers in French, Spanish, German, and Italian. I returned at the expiration of two years to the forge, bringing with me such books in those languages as I could procure. When I had read these books through, I commenced the Hebrew with an awakened desire of examining another field; and by assiduous application I was enabled in a few weeks to read this language with such facility that I allotted it to myself as a task, to read two chapters in the Hebrew Bible before breakfast each morning; this and an hour at noon being all the time that I could devote to myself during the day.—After becoming somewhat familiar with this language, I looked around me for the means of initiating myself into the fields of oriental literature, and to my deep regret and concern, I found my progress in this direction hedged up by the want of requisite books. I immediately began to devise means of obviating this obstacle; and, after many plans, I concluded to seek a place as a sailor on board some ship bound to Europe, thinking in this way to have opportunities of collecting at different ports such works in the modern and oriental languages as I found necessary for this object. I left the forge and my native place to carry this plan into execution. I travelled on foot to Boston, a distance of more than a hundred miles, to find some vessel bound to Europe. In this I was disapointed, and while revolving in my mind what steps to take, accidentally heard of the American Antiquarian Society in Worcester. I imediately bent my steps towards this place. I visited the hall of the American Antiquarian Society, and found here, to my infinite gratification, such a collection of ancient, modern, and oriental languages as I never before conceived to be collected in one place; and, sir, you may imagine with what sentiments of gratitude I was affected, when upon evincing a desire to examine some of these rich and rare works, I was kindly invented to an unlimited participation in all the benefits of this noble institution. Availing myself of the kindness of directors, I spent about three hours daily at the hall, which, with an hour at noon, and about three in the evening, make up the portion of the day which I appropriate to my studies, the rest being occupied in the arduous manual labor. Through the facilities afforded by this institution, I have been able to add so much to my previous acquaintance with the ancient, modern, and oriental languages, as to be able to read upwards of *fifty* of them, with more or less facility.'

I trust, Mr President, I shall be pardoned by the ingenious author of this letter, and the gentleman to whom it is addressed, for the liberty which I have taken, unexpected, I am sure, by both of them, in thus making it public. It discloses a resolute purpose of improvement (under obstacles and difficulties of no ordinary kind), which excites my admiration, I may say, my veneration. It is enough to make one who has had good opportunities for education hang his head in shame.

[From Chambers' Edinburgh Journal.]

THE DEAD-HOUSE OF PARIS.

La Morgue (or the Dead-House) of Paris, is a retired gloomy building, situated on that part of the left bank of the Seine, which lies between the city quay and that of Grelevres. The object of the establishment, as its name partly implies, is to receive the bodies of all those who have come to a violent end, by land or water, and either to retain them till they are claimed by friends, or bury them if they remain unknown. It is strange how the existence of this building influences the district in its immediate vicinity. La Morgue is the centre point of attraction, the source of news and novelty. The neighbors there talk not of politics or revolutions. 'A fine corpse was that brought in this morning.' 'He was fair, wasn't he?' 'Did you see the girl to-day?' 'What long black hair she had—it trailed on the ground as she passed on the hurdle!' Such is the general nature of the gossip in the neighborhood of the Dead-House.

I visited La Morgue twice. On the first occasion, Francois, the receiver of the bodies, could not show me the establishment in the absence of the recorder, M. Perrin. These two persons dwell with their families in the upper floor of this house of death, and have the sole charge of it. Francois with whom I became somewhat familiar, desired me to return at a certain time, and I should see the whole. Accordingly I went again to La Morgue.

'Ah, you are there!' said Francois, rising to receive me, and introducing me to his wife and another person who was present. 'This is a neighbor,' continued Francois, alluding to the latter individual, 'who comes out of sheer friendship, to help me when I require assistance, and on this morning his services have been much required. Your visit has been timed most luckily, sir. We have to-day a woman who hanged herself with her garters; a man who has been four hours in water, and a third, a little female, an infant, who was suffocated last night by accident in a stage coach. They mistook her for a packet, and crushed her. Poor thing! how lovely she is?'

'Ah!' said the wife of Francois, 'perhaps she had a mother, who waited anxiously for her return from the country! By the by, Francois, where did you lay her? On the dissection table?'

'No no; why, what use could there be in opening her? Who could think of that dear little child having been poisoned? Go and look at her, she is as clean as if she had come out of a bath. And then the young nurse who brought her here in her apron, wept as if the little one had been her own. She told me that she had been returning from her native village in Normandy, whither she had gone to nurse the child, and that the stage coach, in which she was, was so full of people that she was compelled to put her little nursling between her knees. She was then much fatigued, having slept none for two days. When night came she fell asleep. The child slipt from her grasp—she slept still. The child moved, and perhaps cried, but the rattle of the coach stifled the sound, and the nurse slept on. In the morning when she awoke, she found that she had but the body of her babe?' 'Is this all, Francois?' said his wife.

'The rest may be conceived. On reaching Paris where the mother lives, the nurse durst not go to the house, and thus she thought of bringing the body here for interment. But she would scarcely part with the child. She kissed its cold brow, she kissed its hands, she kissed its shoulders, its feet, saying all the while, Oh, can it be true that she is dead, sir!' Then she gave the body to me, took it back again, shook it, called it by its name, and strove with her fingers to open its eyes. 'Oh! do you know no way to open its eyes for me? Ah! they were such pretty eyes, so round, so blue! Its eyes! My girl had blue eyes like her mother—oh, she will kill me, that mother! I will tell her the child died from its teething; but all our village will say it is not true. I will say they took her from me in the coach; but the coachman will say it is not true. No, no; I will tell nothing. I will go back to my village, and wait till her parents come to see the child. Perhaps they may not come for three—for six months—perhaps not for a whole year! But ah! I can never go back to my village—never more, if I have not my infant, my little Leonore.'

Here Francois interrupted his account of the poor nurses's exclamations, to tell his wife to note the name of Leonore. 'Remember, wife, to repeat it to Monsieur Perrin, that he may inscribe it in his register.' Francois then resumed the nurse's soliloquising.

'I—Ah, I cannot return to my village in Normandy. Every body there was so fond of my Leonore. Sugar plums and cakes were showered upon her. Monsieur the Curate was distracted about my girl! Oh! sir, could we not bleed her, and bring her back? Or put her feet into warm water? Ah, you know many cases of children being restored—dont you now? Ah, you do! No! Oh, tell me—tell me what to do! Her mother will kill me, yes, certainly she will kill me! Or if I go home to my village, they will stone me—they will throw dirt upon me like a toad! Oh, sir, bring my Leonore back to me, and I will—yes—I will give her to you.'

Francois paused, and then continued in his own words, 'When it was absolutely necessary to depart, the nurse again kissed the infant's cheeks, and besought leave from me to take away with her the cap and kerchief that were upon it. It is not our custom to permit this, but I was always too soft-hearted. I bade her take them, and, after snatching them up, the poor woman threw her apron over the babe's features, and ran out of the house. This was all Francois had to say about the nurse and child, and his wife summed up by the remark, 'You see, one ought always to take two places in such a case in a stage coach.' This was all Madame Francois thought about the matter.

A knock at the door was now heard, and Francois, opening it, introduced M. Perrin, the recorder of La Morgue, a little old man who coughed incessantly. He politely professed his willingness to show me his establishment, and away we went for that purpose. We went up a flight of steps, and, in doing so, were obliged to stand by the wall, in order to allow a bevy of showy, pretty young girls to pass us. 'These are four of my daughters,' said M. Perrin, 'I have eight children. Francois has had four, and he has been so fortunate as to see them all married. He is a good father, Francois.'

So (thought I) twelve children have been born in the Dead-House! Conjugal and domestic joys, marriages and baptisms, love, religion, all have a place in this funeral above, as well as elsewhere. Meanwhile we passed on through chambers which it is not my purpose to describe, until we came to the administrative cabinet or registry-office of M. Perrin. I asked and received permission to look over the book containing the records of the dead. It was in double columns, the one for the known and the other for the unknown. The numbers of the unknown greatly predominated. Such entries as these were abundant: 'Brought at three in the morning: skull fractured; *unknown*.—Brought at midnight; drowned under the Bridge of Arts; a pack of cards in the pocket: *unknown*—Child newly born, found dead from cold, at the door of a hotel; *unknown*.' And so on.

'Ah!' said M. Perrin to me, 'don't you find our registers kept very nicely now? My hand does tremble a little, but you may see that it is still a firm hand-writing for my age. I have cultivated a flowing dash with some success. There is a capital M now—neatly turned, is it not?'

Good, simple man! Proud only of the turn of a capital letter, whilst heedless of the fact, that that very letter was a commencement of a *prince's* name, of a name inscribed upon an Italian coinage. How came the name of a prince into the pages of a dead-house register? I remember the occasion, though I know not the cause. One night when a proud mansion was lighted up in Paris, when its magnificent halls were crowded with the gay and fashionable, all thinking only of life and its enjoyments, a domestic, with a haggard look, rushed up the mistress of the dwelling, who was surrounded by the guests entertained by her in her husband's temporary absence. The lady had no sooner listened to her servant than she flew from the assembly. The music ceased, the dancers stopped, whispers passed among the crowd, a voice cried 'to La Morgue!' and away rushed the whole, some of them uncloaked, some with their very heads uncovered, and all in confusion. A strange sight it was to see the lately brilliant throng flying in disorder through the open streets, in a night of storm and darkness. They reached La Morgue one by one; and there stretched on a table they beheld the lord of the mansion they had left, cold and lifeless. The body of the Prince —— had been found in a wood in the environs of the capital. How he died was undiscovered. But, opposite to his name the register, there was, as M. Perrin made me remark, the words *well known*.

To return, however, to M. Perrin. From the chamber of registry we went to another apartment, that in which the *clothes* of the dead were kept. There they hung upon the wall, of all forms, kinds, and dimensions, hideously coupled together; a spatterdash joined by a pin to a sleeve, a shawl resting upon the collar of a man's coat; dresses of gentlemen, ladies, workmen, and, in short, of every class, mingled together, all dirty and defaced, and exciting the most painful impressions in the mind. One could even mark the aprons of the workmen still rolled up, and showing that death had surprised them at the end of a day's common toil.

Francois, who followed my eyes in looking at these objects, in order to observe the effect made by them upon me, here drew a profound sigh. 'What! *you* then are moved at this sight?' said I to him; 'your condition is unsatisfactory—repugnant to you, then, is it?'

'Not precisely that, sir,' replied Francois. 'But you must know, sir, that hitherto the clothes of the Unknowns have fallen to us after being exposed for six months. We then sell them. Now they speak of *taking the clothes from us!*'

Strange callousness of habit! I consoled Francois by the assurance that neither the government nor the world at large spoke of taking away the perquisite of the clothes. From this apartment we now went to the room where the bodies are exposed; and here, upon a marble table, its sole furniture, I beheld the three bodies spoken of. The infant which had fallen from the grasp of its poor nurse, and been suffocated in the stagecoach, was beautiful! The other bodies were disagreeable objects, and I hurried from the sight of them.

I said to M. Perrin, when he came to his register room again, that I feared he must find his situation tedious in the long nights of winter. 'No, no,' said he, in a lively tone, 'my daughters sing, and work: Francois and I join our wives at a game of picquet. The misfortune is, that our little party is often put into disorder. A knock comes below: we are obliged to descend, to receive and undress the new comer, and to put the case in the register. This disturbs our game; *we forget to make the points.*'

'But your daughters, are they perfectly—'

'Oh! you mistake much, if you imagine that the common spectacles to be seen here distress them at all,' said M. Perrin. 'They pass the night here with the greatest composure and cheerfulness. One grows to any thing.'

He might well say so. The rooms which his family occupied were in the floor immediately above that where the bodies were laid. Nay, the piano of the young ladies stood directly above the table on which the unfortunates were exposed, before being reclaimed or buried. So much was I struck with the wonderful *searing* of habit in this instance, that I could not help fancying it possible for these girls—so familiar with the idea of dead bodies, so accustomed to the domestic spectacle of their existence—to forget themselves on some occasions, and to ask strangers whom they visited, just as one would inquire for a garden or a kitchen, 'But where do you keep your dead bodies here?'

I now prepared to leave La Morgue. After bidding farewell to M. Perrin and Francois, they opened the gate for me, and I was about to issue, when I was driven back by an advancing crowd. These people were following or rather surrounding a man, who was wheeling a barrow to the door of La Morgue. As it entered, a track of water marked the course of the vehicle. The cover which was over the body—for body it was which the barrow contained—was taken off, and it was plain that the young woman who lay there had died recently, from the clasped hands and compressed lips. From one of her hands Francois found some difficulty in withdrawing a kerchief which she held. He had no sooner got it, than he cried, 'Good heavens! let me look at this woman!'

He gazed for a moment at her countenance, and exclaimed 'It is she?'

'Who? what she?'

'The visitor of the morning—the Norman nurse!' was the reply of Francois. I had been effected by the stasry, and was more so now, when I saw what dispair had driven the poor nurse to. Francois said quietly, 'Ah! well, we shall lay her beside the body of the little one.'

M. Perrin put on his spectacles, opened his register, and wrote with a superb dash, 'UNKNOWN!'

AN ANGEL VISIT.

(From the Spirit and Manners of the Age.)

On the evening of one thirty-first of December, I had been cherishing the humiliating and solemn reflections which are peculiarly suitable to the close of the year, and endeavoring to bring my mind to that view of the past, best calculated to influence the future. I had attempted to recall the prominent incidents of the twelve months which had elapsed; and in this endeavor, I was led frequently to regret how little my memory could retain even of that which was most important to be remembered. I could not avoid, at such a period, looking forwards as well as backwards, and anticipating that fearful tribunal at which *no* occurrence shall be forgotten; whilst my imagination penetrated into the distant destinies which shall be dependent on its decisions. At my usual hour I retired to rest, but the train of meditation I had pursued was so important and appropriate, that imagination continued it after sense had slumbered. 'In thoughts from the visions of the night, when deep sleep falleth upon man,' I was mentally concerned in the following scene of interest.

I imagined myself still adding, link after link, to the chain of reflection, the progress of which the time for repose had interrupted; and whilst thus engaged, I was aware that there remained but a few moments to complete the day. I heard the clock as it tolled the knell of another year, and as it rung slowly the appointed number, each note was followed by a sting of conscience, bitterly reproaching me for my neglect of precious time. The last stroke was ringing in my ears—painful as the groan announcing the departure of a valuable friend—when, notwithstanding the meditative posture in which I was sitting, I perceived that the dimness of the apartment suddenly became brighter; and on lifting my eyes to discover the cause, I was terrified at discovering that another being was with me in my seclusion. I saw one before me whose *form* indeed was human; but the bright burning glance of his eye, and the dazzling splendor that beamed forth from every part of his beautiful proportioned form, convinced me at a glance, it was no mortal being that I saw. The elevation of his brow gave dignity of the highest order to his countenance; but the most acute observation was indicated by his piercing eye, and inexorable justice was imprinted on his majestic features. A glittering phylactery encircled his head, upon which was written in letters of fire, 'The Faithful One.' Under one arm he bore two volumes; in his hand he held a pen. I instantly knew the recording angel—the secretary of the terrible tribunal of heaven. With a trembling, which convulsed my frame, I heard his unearthly accents. 'Mortal,' he said, 'thou wast longing to recall the events of the past year—thou art permitted to gaze upon the record of the book of God. Peruse and be wise.' As he spoke thus, he opened before me one of the volumes which he had brought.

In fearful apprehension, I read in it *my own name*, and recognized the history of my own life during the past year, with all its minutest particulars. Burning words were those which that volume contained: all the actions and circumstances of my life were registered in that dreadful book, each under its respective head. I was first struck with title of 'Mercies received.' Some were there, the remembrances of which I had retained—more which were recalled, after having been forgotten—but the far greater number had never been noticed at all. Oh! what a detail of preservations, and deliverances, and invitations, and warnings, and privileges and bestowments! I remember that 'Sabbath' stood out in very prominent characters, as if they had been among the greatest benefits. In observing the recapitulation, I could not but be struck with one circumstance—it was, that many dispensations, which I had considered as *calamities*, were enumerated here as *blessings*. Many a wo which had riven the heart—many a cup whose bitterness seemed to designate it as poison, was there verifying the language of the poet:

'E'en crosses from his sovereign hand,
Are blessings in disguise.'

Another catalogue was there—it was the enumeration of 'Transgressions.' My hand trembles as I remember them! What an immense variety of classes! Indifference—thoughtlessness—formality—ingratitude—unbelief—sins against the world—against the church—against the Father—against the Savior—against the Sanctifier—stood at the head of their crowded battalions, as if for the purpose of driving me to despair. Not one sin was forgotten there—neglected Sabbaths—abused ordinances—misimproved time—encouraged temptation—there they stood, with no excuse, no extenuation. There was one very long class I remember well: 'Idle words;' and the passage flashed like lightning across my mind—'For every idle word men speak, they shall give an account in the day of judgment.' My supernatural visitant here addressed me—'Dost thou observe how small a portion thy sins of commission bear to those of omission? As he spoke, he pointed me to instances in the page like the following: 'I was hungry and thou gavest me no meat'—'I was thirsty and thou gavest me no drink'—'I was sick and thou didst not visit me.' I was conscience stricken. In another part of the record, I read the title 'Duties performed.' Alas! how *small* was *their* number! Humble as I had been accustomed to think the estimate of my good works, I was greatly disappointed to perceive that many performances on which I had looked with pride, were omitted, 'because,' my visitor informed me, 'the motive was impure.' It was, however, with feeling of the most affecting gratification, I read beneath this record, small as it was, the following passage: 'Whosoever shall give a cup of cold water only in the name of a disciple, he shall in no wise lose his reward.' Whilst I gazed on many other similar records, such was the intense feeling which seemed to be awakened within me, that my brain grew dizzy, and my eye became dim. I was awakened from this state, by the touch of my supernatural instructor, who pointed me to the volume in which I had read my own terrible history, now closed, and bearing a seal, on which, with a sickening heart, I read the inscription: 'Reserved until the day of judgment.' 'And now,' said the angel, 'my commission is completed. Thou hast been permitted what was never granted to man before. What thinkest thou of the record? Dost thou not justly tremble? How many a line is here, which, 'dying, thou couldst wish its blot?' I see thee already shuddering at thought of the disclosure of this volume at the day of judgment, when an assembled world shall listen to its contents. But if such be the record of *one* year, what must be the *guilt of thy whole life?* Pray, that when the other books are opened thy name may be found in the book of life. And see, this volume prepared for the history of another year: yet its page is unsullied. Time is before thee—seek to improve it; privileges are before thee—may they prove the gate of heaven! Judgment is before thee—prepare to meet thy God.' He turned to depart, and as I seemed to hear the rustling which announced his flight, I awoke. Was it *all* a dream?

'Whatever passes as a cloud between
The mental eye of faith, and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, or its hope less dear;
This is our world, our *idol*, though it bear,
Affection's impress, or devotion's air.'

FOR THE REGISTER AND OBSERVER.

LETTER FROM PRESIDENT ADAMS.

The following letter from John Adams to Dr. Bancroft was first published in the Columbian Centinel. It contains a fine theological anecdote, and may be interesting to many, as so entirely characteristic of its author.

Quincy, Jan. 21, 1823.

Dear Sir,—'I thank you for your kind letter of the 30th Dec, and above all for the gift of a precious volume. It is a chain of diamonds set in links of gold. I have never read, or heard a volume of sermons better calculated or adapted to the age and country in which it was writen. How different from the sermons I heard and read in the town of Worcester, from the year 1755 to 1758. As my destiny in life has been somewhat uncommon, I must beg pardon for indulging in a little egotism. I may say I was born and bred in the centre of theological and ecclesiastical controversy. A sermon of Mr. Bryant, minister of the parish, who lived on the spot now a part of the farm in which I live, occasioned the controversy between him and Mr. Niles, Mr. Porter, Mr. Bass and many others. It broke out like the eruption of a volcano, and blazed with portentous aspect for many years. The death of Dr. Miller, the Episcopal Minister of this town, (Quincy) produced the controversy between Dr. Mayhew and Mr. Apthorp, who were both so connected with this town, that they might almost be considered inhabitants of it. I may say that my eyes opened upon books of controversy between the parties of Mr. Buckminster and Mr. Mellen. I became acquainted with Dyer, Doolittle and Baldwin, three notable disputants. Mr. M'Carty, though a calvinist, was not a bigot; but the town of Worcester was a scene of disputes all the time I was there. When I left, I entered into a scene of other disputations at the bar; and not long afterwards disputations of another kind in politics. In later times, I have lived with Atheist, Deists, Sceptics; with Cardinals, Archbishops, Monks, Friars of the Roman Catholic persuasion; with Archbishops, Bishops, Deans and Priests of the church of England; with Farmer, Price, Priestley, Kippis, Rees, Lindsey and Disney and Jebb; with the English and Scottish clergy in Holland, and especially with Dr. Maclean at the Hague. I have conversed freely with most of the sects in America, and have not been wholly inattentive to the writings and reasonings of all these denominations of Christians and Philosophers. You may well suppose then that I have had controversy enough; but after all, I declare to you, that your twenty nine sermons have expressed the result of all my reading, experience and reflection, in a manner more satisfactory to me than I could have done in the best days of my strength.

'I cannot conclude this letter without adding an anecdote. One of the zealous mendicants for the contributions to the funds of Missionary societies called on a gentleman in Haverhill and requested his charity. The gentleman declined subscribing, but added that 'there are in and about the town of ——, nine clergymen, ministers of nine congregations, not one of whom lives on terms of civility with any other, will admit none other into his pulpit, nor be permitted to go into the pulpit of any other. Now if you will raise a fund to convert these nine clergymen to Christianity, I will contribute as much as any other man.' I am, with great esteem, your friend,

JOHN ADAMS.

Rev. Dr. Bancroft.

NATIVE CHRISTIANS IN MADAGASCAR.

We are indebted to a friend for Cape of Good Hope papers, to Oct. 10. In one of the papers, we find a number of extracts from the letters of a Missionary and several native converts in Madagascar, and also a narrative of the cruel persecutions, under which these converts are suffering. It appears that this persecution is carried on, under the express orders of the Queen. The person first sentenced to death was a woman named Rafaravavy. But one of her companions, Rasalama, spoke so boldly in defence of Christianity, that she incurred the anger of the Queen, and was ordered to be put to death. She was severely flogged for several days successively, before she was put to death. She however continued steadfast in her faith, to the end, and met death with calmness and tranquillity. Her companions were valued and sold, and their property confiscated. About a month after Rafaravavy was informed that the wrath of the Queen had abated, since the death of Rasalama, and that her irons might be taken off. She was however placed among those reduced to perpetual slavery.

After this the remaining christians began to assemble in the night, at the house of Rafaralahy, where they read together the words of eternal life, conversed together on spiritual things, and united in prayer and praise. This indulgence continued but a short time. They were betrayed to the government, Rafaralahy was put in irons, and every effort was made to extort from him the names of his companions. But he remained inflexible in his resolution not to betray his friends. After being kept in irons two or three days, he was taken to the place of execution, and speared to death. The calmness with which he met his death, made a deep impression on the minds of his executioners. He spoke to them on his way to the place of execution, of Jesus Christ, and how happy he felt at the thought of seeing in a few minutes him who loved him and died for him. At the place of execution, a few moments being granted him at his request, he offered up a fervent prayer for his persecuted brethren, and commended his soul to Jesus. He then with perfect composure, laid himself down, and was immediately put to death. He was 25 years of age, and of a respectable family. He was not baptized, and did not take a prominent part in the promotion of Christianity, until after the commencement of the persecutions.

After this execution the persecution was pressed with still greater rigor. The government determined if possible, to secure all the companions of Rafaralahy. Several of them were seized, and afterwards made their escape. Many incidents, showing the distress to which the christians were reduced, are related. A large number were obliged to conceal themselves in the houses of their friends, some in the forests, numbers were sold to slavery, and were in irons. The Queen proposed to the chief officers to put every one of the christians to death—to destroy completely all the roots, that no sprout might spring up hereafter. But some of her officers advised her against this, saying 'it is the nature of the religion of the whites; the more you kill, the more the people will receive it. Six of the christians, finding there was no means of safety in the island, unless they renounced their religion, were endevouring to to make their escape. But this it was difficult to accomplish. A plan was concerted however, by which it was hoped they would effect their escape to Mauritius.—*Daily Adver.*

[From the Baltimore Transcript.]

THE LAW OF STORMS.

Col. Reid, an English officer, having been employed as an engineer among the ruined buildings of the West Indies, prostrated in 1831 by the great hurricane which destroyed, in the short space of seven hours, fourteen hundred persons, was led to consider the phenomenon of hurricanes and storms. A book, by W. C. Redfield, of N. York, fell into his hands, and gave him the first hint in regard to a theory which he has since been collecting facts to sustain. In a paper lately read before the British Association for the advancement of science, he has assigned the main points of a theory of storms, which promises to have an important bearing upon nautical affairs.

Col. Capper, of the East India Company, wrote a work in 1801 to prove that hurricanes would be found to be great whirlwinds, and that the place of a ship in these whirlwinds may be ascertained; for the nearer to the vortex of the winds the faster will the wind veer, and Col Reid found that such was the fact. Mr Redfield ascertained that while north east storms were blowing on the coast of America, south west winds were blowing in the Atlantic. Col Reid projected maps on a large scale, illustrating Mr Redfield's observations, and from these the conclusion was made that the action of storms was rotary; that the centre of a storm was a calm; that in the immediate vicinity of the centre the force of the wind was most violent, diminishing in power as it approached the periphery; that its violence, its hurricane character, sometimes exceeding the velocity of 100 miles, per hour, was consequent upon its gyratory motion, that its progression was depend-

ent upon the common atmospheric currents, varying from a speed of seven to about twenty miles in an hour; that in the northern hemisphere its rotation is always contrary to the hands of a watch, or from west to east; and that in the southern hemisphere it spun round in the opposite direction with the hands of a watch, or from east to west.

To prove these important facts, Co'. Reid has collected various extracts, copies of the actual log-books of ships—merchant ships and ships of war—from private sources, from the East India Company, and from the Admiralty; combined their information with all that he could obtain on land, and thus compared simultaneous observations over extended tracts—in some instances the logs of thirty-five ships in the same storm's path, and the wind as reported by the ships corroborated by the report from land. The problem so long desired to be solved, and the ignorance of which has doubtless caused great destruction of life and property, viz: on which side to lay a ship in a storm, is now explained. By watching the veering of the wind the portion of a storm into which a ship is falling may be ascertained. The object required is, that the wind in veering should veer aft instead of ahead; and that a vessel should come up instead of having to break off.—To accomplish this the ship must be laid on opposite tacks on opposite sides of a storm.

In order to obtain light upon this most interesting subject, it would be well if the attention of ship captains were particularly directed to it, and their log books carefully preserved for comparison.

Professor Bache srated that Mr Redfield's theory had been controverted by Mr Epsy, whose theory is that the wind blows from all directions towards a common centre; and that he, himself, in closely following the effect of a tornado for six miles in New Jersey, had observed no indication of a whirl, nor on the perplexity and sign of a 'tangentia!' direction.

Here is a singular illustration of the manner in which subjects, apparently the most remote, are brought to bear on each other by the power of science and talent united. One would hardly think that the theory of storms could, by any possibility, be connected with the spots on the sun, and yet it was done, and very naturally by Sir John Herschell. He thinks the cause of storms probably may be the disturbance, of the equilibrium between the trade and anti-trade, or compensating current.—There being no storms at St. Helana corroborates this.

The cause of huricanes and storms may be a general and great movement between the trade winds and the compensating upper currents which pass over them, separated by a sheet of calm air. The two currents fall into each other, and produce the revolution, which, funnel shaped, would exist long after the cause was removed. This might be seen at mill dams; when the hole is stopped, the funnel-shaped depression still continues; and then wanders.

He intimates that the spots on the sun are enormous disclosures of the opaque body through the atmosphere of the sun, caused by the hurricanes; and expresses a conviction of a movement in the sun's atmosphere like the trade winds. The spots are limited to two zones, like a string of beads on each side of the sun's equator. Such currents being there, it is not at all unlikely that there are also hurricanes and revolting tornadoes. These hints are, to say the least, new and plausible. We trust that the attention of the scientific will be given to the subject, that it may be still farther illustrated by an extended collection of acts.

FOR THE REGISTER AND OBSERVER.

RELIGIOUS CULTURE IN SCHOOLS. No. 4.

Mr Editor,—In closing our last number, the question was asked, what are the obstacles, and are they insuperable, to the introduction of moral and religious instruction into our Common Schools? The problem to be solved in this case, is this;—desiring to give moral and religious instruction to the whole number of our children, how can this be done without trenching upon their peculiar and denominational religious feelings and principles? The whole difficulty is involved in this single proposition. It is this we are to meet; and, as it seems to us, if we look it directly in the face, the difficulty is not so great as we have been led to apprehend. As a matter of course it is understood, that the objection does not proceed from any one sect more than from another. Any plan proposed, therefore must be one that will allay the fears or doubts of the most liberal, as well as of those who are considered of a more evangelical faith.

Three modes suggest themselves, either of which would accomplish the object in view. In the Russian Schools, as we have seen, the difficulty is not by addressing their religious course of instruction to the existing differences of religious belief. In other words, as the Christians in that country are divided into two great leading divisions or sects; so the children of each are sent to the school established for their own denomination, and in each of these, 'the instruction is adapted to the spirit and dogmas of the Church to which the School belongs.' The first mode then to be suggested by which the difficulty might be overcome amongst us, would be a like division of our Schools for the accommodation of our various sects. The community in which we live like that of the Russian, is substantially composed of two great sections or divisions on the subject of religion; and probably, it would not be more difficult to make arrangements to effect the same object in regard to religious instruction with us, than it was originally with them. But as this mode would be a wide departure from the present feelings and habits of our community, this point should not be pressed, and is only suggested, to show that there are more ways than one, if necessary, for the attainment of this very important object.

The second mode is, to consider, that the *points in which all Christians agree are much greater than those on which they differ*; or to use the language quoted by Cousin, 'as the dominant spirit common to all modes of faith ought to be piety and a profound reverence to God,' so these might be inculcated in every School in our land, without giving offence to any one. The fundamental rule in Prussia is, that this religious instruction as a means of forming the moral character of children shall be 'according to the *positive truths of Christianity*,' so that children of a persuasion different from that to which the School probably belongs, may be received and taught and no offence be given. To settle what these positive truths of Christianity are, would be a matter of no great difficulty, when the parties should be brought together for the purpose of selecting a manual, or deciding upon the course to be pursued. If the instruction should be oral, as in those Schools, and the plan should be, like theirs, to begin and end the day with a short prayer, accompanied with some moral and religious reflections, or the illustration of some great duty as that of justice, or benevolence, for filial or fraternal affection, or patriotism, or order, it might be with a distinct prohibition of the expression of any sectarian views or feelings, the master incurring a forfeiure of his situation for any complaint on this point. Even this might be considered unnecessary, for as the Secretary of the Board of Education has forcibly remarked in his first Annual Report, 'would the disciples of hostile doctrines look forward, and foresee to what results a breach of the truce in regard to the School room must infallibly lead, it seems scarcely credible, that each should not agree, in good faith, to refrain from every attempt to pre-occupy the minds of school children with his side of vexed and complicated questions, whether of state or theology; and that all should not concur, in regard to an evil so self-propagating and ruinous, in enforcing measures, which would bar out the possibility of its occurrence.'

But the third mode to be suggested, is that in which probably all parties will most readily concur. It is that which will leave direct religious instruction out of the case,—except in opening and closing the School perhaps with the reading of scriptures, accompanied with a prayer, or the singing of devotional hymns,—and be satisfied with the adoption of some manual for the *study of morals*. All agree in the *rule of right*, and the necessity of understanding the principles and illustrations upon which that rule is based. As it is remarked in the 'Common School Journal' there is 'no fear of giving offence to any sect, by teaching children to do unto others as they would that others should do unto them.' We have some facts which are corroborative of this assertion. In the High School in this city for instance, Paley's moral Philosophy is a book of study adopted by the Committee. The School is open alike to all, and is composed of children of different denominations, but no objection that we have ever heard has been made by any sect to the use of this manual by their children. In the Primary Schools also of this city, moral instruction has always to some extent been given to the pupils. The ten commandments which in some sense may be considered direct religious instruction, have always been taught in them, not merely by vote, but with explanations suited to impress their truth upon the heart,—and no exception to this course has ever came to the ears of the Committee. They have gone further. After a full consideration of the subject, that large and respectable Board, including some of all sects of religionists, with active unanimity have voted to introduce the study of ethics into their Schools as soon as a suitable manual can be obtained for so young a class of children. In addition to these facts, it appears that in six towns in this Commonwealth, a moral class Book has been introduced into these Schools with the approbation of the Committee, and we have no reason to suppose but that in some of these there exists as great a diversity of opinion on the subject of religion as in any others of the Commonwealth; and that there would be no greater difficulty in introducing such a study with the latter, than there was in the former class of towns.

Here then is one common spot on which we can all stand; and though possibly it may not be going far enough for some, it will not, we apprehend be going too far for any. The foundation of a moral character for all the rising generation can thus be strongly and securely laid; and while thus much will redound to the safety and happiness of the whole people,—in fact so much more be added to what they now obtain or have,—it will leave, at the same time, the door open for each to add by the aid of fireside instruction, or the Sunday school or the Church, such peculiar dogmas as in the estimation of each may give new grace and higher degrees of excellence to the character of his child.

These few facts and suggestions have been thrown out for the purpose of opening the way to a more enlarged discussion of a subject which we trust is soon to occupy an important space in the public mind. G.

WEE WILLIE.

Fare-thee-well, our last and fairest,
Dear wee Willie, fare-thee-well;
He who lent thee, hath recalled thee
Back with him and his to dwell;
Fifteen moons their silver-lustre
Only o'er thy brow had shed,
When thy spirit joined the seraphs,
And thy dust the dead.

Like a sunbeam, through our dwelling
Shone thy presence bright and calm;
Thou didst add a zest to pleasure;
To our sorrows thou wert balm;—
Brighter beamed thine eye than summer;
And thy first attempt at speech
Thrilled our heart strings with a rapture
Music ne'er could reach.

As we gazed upon thee sleeping,
With thy fine fair locks outspread,
Thou didst seem a little angel,
Who from heaven to earth had strayed;
And, entranced, we watched the vision,
Half in hope and half affright,
Lest what we deemed ours, and earthly,
Should disolve in light.

Snows o'er mantled hill and valey
Sullen clouds begrim'd the sky,
When the first drear doubt oppress'd us,
That our child was doom'd to die!
Lhrough each long night watch the taper
Showed the hectic of thy cheek;
And each anxious dawn beheld thee
More worn out and weak.

'Twas e'en then Destruction's angel
Shook his pinions o'er our path,
Seized the rosiest of our household,
And struck Charlie down in death—
Fearful, awful! Desolation
On our lintel set his sign;
And we turned from his death bed,
Willie, round to thine;

As the beams of Spring's first morning
Through the silent chamber played
Liteless, in mine arms I raised thee,
And in thy small coffin laid;
Ere the day-star with the darkness
Nine times had trumphant striven,
In one grave had met your ashes,
And your souls in heaven
Five were ye, the beauteous blossoms
Of our hopes, and hearts and hearth,
Two asleep lie buried under—
Three for us yet gladden earth;
Thee, our Hyacinth, gay Charlie,
Willie, thee our snow-drop pure,
Back to us shall second spring time
Never more allure!

Yet while thinking, oh our lost ones,
Of how dear ye were to us,
Why should dreams of doubt and darkness
Haunt our troubled spirits thus?
Why across the cold dim church-yard
Flit our visions of despair?
Seated on the tomb, 'Faith's angel'
Says, 'ye are not there!'

Where then are ye? With the Savior
Blest, forever blest are ye,
Mid the sinless, little children,
Who have herd his 'Come to me!'
'Yond the shades of death's dark valley,
Now ye lean upon his breast,
Where the wicked dare not enter,
And the weary rest!

We are wicked—we are weary—
For us pray and for us plead;
God who ever hears the sinless
May through you the sinful heed;—
Pray that, through Christ's mediation,
All our faults may be forgiven;
Plead that ye be sent to greet us
At the gates of heaven!'

FOR THE REGISTER AND OBSERVER.

CHRISTMAS THOUGHTS.

The new year is about commencing, a year of what will it be, of improvement or neglect? The old year is a about closing, a year of what has it been? Of happiness, or of pain, of virtue or of vice? Christmas has again come, and what word does it bring to us? These questions present themselves to the mind, and call for answers, plain, direct, sincere. But how different will the answers be in different minds.

The old year is about closing, some will say, and to us it has been a year of pain. We began it, surrounded by friends, of whom one after another has gone, and life has lost its charm to us. Those in whom we had placed our dearest hopes are gone, and their places never can be filled. The new year is coming, but it can never renew to us our departed joys. Christmas has come, but it has brought no consolation to us. Its hours have seemed to others full of joy, but what do they bring to us but disappointment and regret? It is no holiday to us, for it does not restore to us our brother or sister. Many have celebrated it as a birth-day and a day of Jubilee, but it only recals to us the birth-day, and the dying-day of our departed friends!

Others give different answers to the questions of these thought-stirring times. The old year nearly gone, and to us it has been a year marked with pain. Memory spreads again before us the bed of sickness and of death, and while our eyes are shut with tears, we seem to see before us our child as he tossed on his bed of pain, and his form, cold and still as it was in death, comes again before us. Can we ever forget, or will these scenes always present themselves so dark and gloomy? Christmas has come and gone. The birth-day of Jesus. In past years this day has gone by, unnoticed by us, but now it has seemed to speak to us a word of hope. The birth-day of Jesus; this reminds us of our child's birth-day, but the recollection comes saddened by his death. But did not Jesus die, and as the year came round, did his dying-day make sad to his mother the recollection of the day of his birth? No, it only made it the more joyous and welcome. The past year has gone, a year of sadness; but beginning from this day, which has recalled our Saviour, his birth and death and resurrection, and the pledge which he has given of the resurrection of his followers, we will look forward with hope to the future, and we humbly trust that our murmurs will be forgiven. Chrisian parents, be assured they will be forgiven, and know that when you meet again that child, you will bless the day of his death, which opened Heaven to him, and led your thoughts there.

Others will give still different answers to the suggested questions. Has the past year been one of happiness or of pain? Of both, of severe pain and of thrilling joy. The companion of our youth, our dearest earthly friend, has gone, and could we feel ought but pain at his departure?

We had journeyed along life's road together; our wishes, our plans were the same, but he went and left us to finish the plans alone. He went, but with such trust and joyful hope, that we would not have kept him back, if we had been able. Heaven seemed open to him, he said he was going home, and told us that we should soon be with him in our and his home.

The year has gone, but it has left us his memory and his last words of joy, and do you wonder that we are happy now, and that this anniversary of Jesus' birth brings us joy, as it reminds us of him, dwelling with Jesus in bliss?

Others still, ask themselves for the account of the past year, and, it comes to them all bright and glorious. Why do their eyes sparkle with joy? They answer, 'the year has gone, but it brought with it our Father's choicest blessings. Our dearest friend was brought to the verge of the grave. We sat by his bedside while the death chills ran over him, and we thought that each breath would be his last, but through the mercy of God he was restored to us, and now is with us in health and happiness. Shall not our hearts overflow with gratitude for the voice which our Father sent to call him back, and to call us all to the paths of religion and peace? The new year is coming; what shall it be to us? A year of progress, unceasing progress towards Heaven.

The parting year and the coming seem to speak to us. 'I now leave you to carry away your account. You have done with me, and I with you. We can never meet again.' The other says, 'I am now come to carry you with me a life's journey. You may accompany me far, you may leave me soon, but whether we leave each other sooner or later, let it be with joy.' Christian Friends, these are solemn voices. Let us heed them, let us so live that if we are taken away before another year shall come to us, we may leave a joyful memory, that our surviving friends may wish to follow us, rather than recall us. H. H. J.

IMMORTALITY.

Art thou frightened at Death? And wouldst thou continue immortal?
Live in the Whole, then! When *thou* long shalt have vanished, *it* stays.—*Schiller.*

FOR THE REGISTER AND OBSERVER.

WHAT CAN WE DO FOR PEACE.

Mr Editor.—the virtuous indignation you express at the tragical bombardment of St Juan De Ullon is responded to most cordially by my heart, and I believe the hearts of thousands. This peice of wholesale slaughter is commented upon by many papers with a coolness and indifference with which a gourmand would discuss the merits of a soup, as if no terrible evil had been done, as if no law of God had been defied. I know nothing of the origin or progress of this quarrel which has terminated in human sacrifice; This hecatomb offered to Mars—It matters but little whether the cause was a good or a bad one, a great or a small one. The principle of one and all is the same—viz: that if an *interested* party cannot have its *own* dicisions of a disputed case complied with, it has a right to blow into ten thousand fragments the human body, and send souls to their account 'unhouseled unalealed.' This is the doctrine, and the scattered fragments of the human frame are its fruits. How long will a *christian* community suffer such things to be? shall the sword devour forever? It will, unless the lovers of virtue *act*. ACTION is the only thing which can put an end to those national murders. And who is to act? who will act when the *church* are asleep? If the followers of the Prince of Peace are not awake in this matter, who will be? If the members of the churches only, in the country, or in our own community—or in your city would speak but *one word*, the sword would soon be, in a good measure, sheathed.

What shall be done? Act. Peace societare doing much, all they can perhaps—But a society never embraces but a few compared with a whole community. Many feel that they are bound to do nothing because they have not arrayed themselves in the ranks of some society This is a mistake. Every man is as much bound to act for peace out of a society as in it. A society is only a mode of action, it is not an originator of duty—it is a means of discharging a duty already resting upon one.

Every father who has a son, every mother who has a daughter—every son who has a father, and every daughter who has a mother or brother ought to feel, and ACT upon this subject. It is a subject eminently 'not hemmed in by state lines' it embraces the christian world. But how shall I act *efficiently*? I answer send a petition to congress urging upon them the expediency, and justice of making it a *rule* to refer all our National difficulties to a third party. I do not say how this third party shall be constituted, or who it shall be—but this one thing viz. that there *shall* be a *third* party of some kind or other, and that we shall not resort to arms to settle our own disputes with other nations. And also petition to have our country make this proposal to other countries to do the same. I believe such a course would do good. I believe such a method of deciding our disputes is practicable. I shall not now stop to discuss it—I ask christians and statesmen to TRY it, if it succeed not, let it fall, and resort to the old measure of settling questions by weight of lead, and not of arguments.

Mr Editor will you draw up a petition and present to your church and society? will your brethren in Boston do the same—each one do it? it will take but little time. If it fail, the loss will be but little in time and trouble—if it succeed,—and it WILL—the gain will be a fortune of gold and rest to the world. I say then let us TRY. To show them that I am in earnest and think that pity without action is good for but little, I will send a copy of a petition which I think will be unexceptionable.

PETITION.

To the honorable Senate and the House of Representatives of the United States of America in Congress assembled;

The undersigned legal voters of the town (or city) of —— in the state of —— being convinced that the custom of war is unnecessary for the purpose of adjusting national disputes: and being pursuaded that a more cheap, expiditious, equitable and christian method may be pursued for the purpose of deciding such disputes; PETITION your Honorable bodies to take such measures as shall seem to you best calculated to make it a RULE of our nation *always* to refer their difficulties with other nations to the adjudication of some *third* party; and also to propose the same course to other nations.

I do not pretend that the above petition is perfect. But if no other petition can be obtained it will do. And now let the readers of your paper alone sign that petition and forward it to congress and I believe it will make itself heard above the voice of party strife—and I trust that not the readers of your paper alone will do this, but that the Editors of all christian papers will take up this subject, which need not divert their attention for but one moment, from other great and noble enterprises in which they are engaged, and that thus the voice of the christian community will be heard upon this subject. R. P. S.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 29, 1838.

EDITORIAL RETROSPECT.

We cannot allow our fifty-second number to go forth to our patient and friendly readers, without a word in regard to the principles which have guided us in the preparation of the 17th volume of the Register, and the editorial experiences which another year has furnished.

Our prevailing design has been to furnish a good and proper *family Unitarian paper*, as far as our time, circumstances, judgment and taste should enable us. With this view we have endeavored to supply as *great a variety* of matter as we could readily collect or concoct; out of which, readers of different ages, tastes, and capacities and acquirements might, every week, find something to entertain inform or instruct. For the same reason, we have abstained, as far as possible, from selecting or preparing long or elaborate articles; and from presenting any single topic, or any particular branch of moral or religious duty very frequently, or pressing it with disproportionate urgency.

We have hoped to inculcate a pure morality, to disseminate the generous and sacred doctrines and influences of an unbigoted and anti-exclusive religion, and to move in the hearts of our friends the principles of Peace, Good-will and celestial Pity, rather by indirect and circumstantial addresses, and by the prevailing tone of our journal, than by formal appeals and labored argumentation.

We have purposely avoided controversy. We have endeavored not only to entertain a respectful and conciliatory bearing towards other denominations, but always to mention with unreserved commendation every worthy operation and every good and useful work that, emanating from other sects, has legitimately come under our notice.

How well we have fulfilled our intentions, our readers have the means of estimating. We trust that they will pass judgmeut upon us with less severity than we are willing to exercise towards ourselves. We have seen a great work offered to the Editor of this Paper, which circumstances and not indolence, have almost forbidden us to touch with one of our fingers. No man can entertain a more lively sense of the salutary and extensive influence, which the Register may and ought to exert, as well upon the community as upon our own denomination. No one of its friends can feel more deeply the propriety and need of its having the best efforts and uninterrupted attention of an influential and able man. No one of its readers can more earnestly desire to have it pass into the hands of a better and less restricted Editor than the present, as soon as such an one is raised up, amongst the Brethren. But, it is the unanimous wish and counsel of all the most trusty friends of the paper, as far as we have had an opportunity to consult them, that no immediate nor sudden change, is at the present time desirable or expedient. Therefore, though it would be a rare satisfaction and relief, to shift off the burden that we have borne, now these two years, in addition to a weight of by no means trivial cares, we have concluded to continue to serve for yet a little while longer—a *prisoner of hope*, it must be confessed—until some one presents himself, in whose behalf the general voice shall be, '*Give this man place.*'

Besides, (it is a true saying and very pleasant to us to repeat,) we have become, insensibly, attached to the large circle of our considerate and sympathizing readers. The ties that bind them to our interest are strong and various, and we cannot rudely rend ourself from their weft without regret and pain.

And now, that we have made an honest confession of our sentiments, and declaration of our purposes, as free from egotism as the case would allow, we cheerfully anticipate the work of another year, relying upon a continuance of the confidence, good-will and candor of our readers, which have ever been extended to us, more freely than we have ventured to expect; and the assurance of which has always enlivened an otherwise, thankless and perpetual task.

SELECT MINOR POEMS OF GOETHE AND SCHILLER.

Translated, &c, by John S. Dwight.

Such is the title of the third volume of 'Specimens of Foreign Literature;' edited by George Ripley.

Mr Dwight has been assisted in his undertaking, by contributions from several of our best German Scholars. About two thirds of the poems have been translated by himself, the remainder bear the signatures N. L. Frothingham, George Bancroft, F. H. Hedge, J. F. Clarke, W. H. Channing, C. T. Brooks, of Newport, R. I., G. W. Haven, C. P. Cranch and S. M. Fuller.

The selection has been made with great taste from the numerous Ballads and other Poems of the two distinguished German Poets and Philosophers. The Versions are, with rare exceptions, executed, with remarkable fidelity not only to the sense but also to the form and letter of the originals; with distinguished ease and grace; with nice discrimination of the delicate shades of thought and fancy, of the deep simplicity of meaning, and of the exquisite touches of sentiment which abound in the poems of these earnest, profound and imaginative literary Brothers; and moreover, with a freshness and vivacity that at once surprise and delight the English reader.

We regard the volume as a rich contribution to our highest and purest literature, and a bright ornament to American scholarship.

The lover of good poetry will often resort to it with a sense of refreshment, and luxuriate in its abundance and variety; and many a young mind will find 'what original force and fire there may be in it, warmly saluted' by the quickening thoughts and emotions with which its pages breathe and glow.

We intend to adorn our columns, from time to time, with extracts from the book. At present we have only room to give our readers the two following brief specimens of the style and character of the translations. They are selected almost at random. They are both Mr. Dwight's.

HOPE. From Schiller.

A still, small voice in every soul
Of happier days keeps chanting;
And eagerly on the golden goal
We see men running and panting.
The world grows old and grows young again;
Still this hope of improvement haunts man's brain.

Hope welcomes to life the smiling child;
Her light shapes round the school-boy swim;
Hope fires the young man with visions wild;
And she goes not under the ground with him,
When his race is run, and the grave doth ope;—
On the brink of the grave he planteth—Hope.

It is not an empty, flattering dream,
Off-spring of idle thought;
Through every heart it sendeth a gleam
Of that better world we've sought.
And what the voice within us speaks,
Deceives not the soul that trustingly seeks.

(From Goethe's Parables, Epigrams &c.)

Goods gone—something gone!
Must bend to the oar,
And earn thee some more.
Honor gone—much gone!
Must go and gain glory;
Then the idling gossips will alter their story.
Courage gone—all's gone!
Better never have been born!

DEDICATION AT SYRACUSE, N. Y.

The neat and commodious Chapel recently erected by the Unitarian Society in this place, was dedicated on the 15th inst.

We have a letter from Syracuse giving a more full and particular account of the Dedication and the prospects of the new Society which we shall publish in the next.

The following Books have just been placed on our table. We have had no time to examine them.

The New Year's Day. By the author of 'Alfred,' 'Trials of a School Girl,' &c. And Story reading. By the same author. Now first published. Boston: Benjamin H. Greene. 1839.

The Sunday School Prayer Book. Boston: Weeks, Jordan & Co. 1838.

The index on our last page has crowded out several articles which were prepared for this week.

Several communications in prose a are necessarily defered.

(From our Correspondent at Washington.)

No. V.

Washington, D. C., Dec. 18th, 1838.

To the Editor of the Christian Register.

Mr Editor,—The House proceeded last Thursday to the election of a chaplain. It is well known, though I say it with extreme regret, that several gentlemen did electioneer most assiduously for the office. As illustrating this subject, I send you an extract from the correspondent of the Baltimore Sun.

The correspondent writes, among other things, as follows: 'as I was proceeding to the Capitol, I was accosted by a gentleman with, 'good morning, sir, it is a very dusty day.' I admitted the fact. 'The city is somewhat disagreeable to-day at this time. 'Precisely so.' 'You elect your chaplain to-day.' 'Yes, sir.' 'What State do you come from, if I may be so bold.' 'From the State of Massachusetts.' 'Indeed, sir! The delegation from your State has a high reputation for talent.' 'I am not at liberty to respond to that, sir: ——' 'Excuse me, sir, I am a candid plain man, unacquainted with flattery and above deceit.' 'I do not doubt the fact, sir.' 'By the bye, sir, may I be permitted to inquire if you are committed on the subject of the chaplaincy?' 'I am not, sir.' —— 'Well, sir, may I be allowed to ask you for your vote.' 'Certainly, sir.' 'Can I depend upon it.' 'Undoubtedly.' 'Thank you, sir; I think that our Methodist friends have monopolized the office long enough.' 'Such may be the fact sir.' 'The Rev. Mr Slicer was eleeted as a partizan by the Senate. He is a violent loco foco, and was the means of getting the Rev. Mr Force, of New Jersey, on the *loco foco* ticket of that State; and in fact was the author of all the difficulties that ensued.' Ah, sir. I was not aware of all those important facts.' 'Were you not, indeed! Why I thought that every body knew them. I suppose sir from your appearance, you are a professing Christian.' 'I am, sir.' Of what denomination, sir.' 'The Pedo-baptist.' 'Ah, indeed, sir; I always had a near fellowship for the baptists. I sir, am of the —— church: that denomination has never had a chaplain in Congress. I am no politician, but am an anti-mason.' 'I, sir, am a mason; but that will not deter me from doing justice to a good man.' O, sir, I am not a *proscriptive* anti-mason: I think there are many good men among the masonic order.' 'I believe such to be the fact, and admire your liberality.' 'Thank you; then I may depend upon your vote?' Yes, sir; you shall have *my* note,' &c.

Thus much I have thought it well to quote from the above named correspondent, and I am told that it does not discolor the shameful practice alluded to. Shameful I call it and one deserving severe reprobation. It has not merely a tendency to lower the character of the profession, but to render the services of a chaplain, elected under such circumstances of no avail; nay, rather, to bring the religion he would teach into dishonor and neglect. I am glad, however, to state that few, comparatively, give into this practice, I believe I should say, *very* few. High minded men despise it; and those who have a proper regard for their sacred function will, I hope, hereafter eschew it.

I had intended to say something of the meeting held last week in the Capitol, on the subject of Education; but, as it was not of very great interest, I regret the less my inability to do so. Suffice it to say, that a deep interest was manifested in behalf of Education, and a gentleman from this district recommended the formation of a Society, auxiliary to the American Education Society. I understood him to recommend also the establishment of a *Normal* School here. This would be an excellent plan. We need normal schools, and when we can obtain them, we need be less anxious about elementary books. The books recommended by the American Education Society, were brought up to the notice of the meeting, particularly Towns' spelling book; but for one I should like some higher authority before recommending them myself to others.

Your friend and servant, URBAN.

No. VI.

Washington, D. C., Dec. 22d. 1838.

Dec. 18.—The Senate was occupied with the presentation of petitions, memorials, &c. among which was a singular one from John P. Espy, claiming a power to make it *rain* in tracts of country, and proposing to make the experiment if Congress would grant him a certain premium. The petition was laid on the table.

In the house Mr Grinnell made an ablespeech on the proposed intercourse with Hayti, the petition for which purpose was eventually referred

to Committee on Foreign affairs. A debate also sprung up on the same subject upon the presentation of a petition to the same effect by Mr Saltonstall. Mr Legare opposed its reception in a very animated speech, which was answered by Mr Saltonstall, though he came unprepared to debate, in an excellent and impressive speech in which he defended the right of petition, and professed his readiness to discuss the slave question in a manly and dispassionate manner.

Dec. 19.—In the Senate, the Vice President R. M. Johnson appeared and took his seat. Various petitions were presented and bills reported, and resolutions offered, particularly one by Mr Buchanan for constructing one or more steam vessels for naval service, and several by Mr Rives relating to transactions between the government and the bank of the U. S.

In the House, Mr Adams reported a bill to prevent duelling. A message was received by the President relating to Pennsylvania troubles which occupied much of the time of the House in the reading. A motion was afterwards made by Mr Cambrelenge relating to the N. Y. defalcations. Mr Wise moved that the subject be committed to the Committee of the whole House on the state of the Union, and commenced a most violent philippic against the administration. He was interrupted by an adj urment.

Intelligence was received this day of the election of A. S. White (Whig) to the Senate, in the place of Mr Tipton, whose term expires March.

). In the Senate, petitions and me- ere presented, and several committees orts. Mr Rives resolutions were tak- l warmly debated by Rives, Wright, Niles, Crittenden and Calhoun. They were finally adopted. Mr Rives was very severe upon the administration, and the Globe congratulates its party that he has now shown himself in his true colors, as their decided opponent.

In the House, Mr Wise endeavored to obtain the floor and proceed with his speech, but it was not allowed, and petitions were called for from the States, the calling for which occupied nearly the whole day. During the call Mr Adams presented an anti-slavery petition and endeavored to get it referred on the ground that the petitions prayed to be heard in person or by counsel, and that this question had not been decided. The speaker decided that the motion was not in order. Mr A. appealed, and was left in a minority of 8 against 180.

Mr A. also presented another resolution petition for the recognition of the independence of Hayti which gave rise to some altercation.

Mr Cushing on presenting an anti-slavery petition protested against the 5th. of the Atherton resolutions as unjust, unconstitutional and valid, which protest he desired to have entered on the journals; but the speaker decided it not in order.

Dec. 21.—In the Senate Mr Crittenden reported a bill to prevent the interference of certain officers of the general government in elections. Mr Smith of Indiana having yesterday introduced a resolution concerning steamboats, it was taken up and adopted. The object of the resolution, which was one of instruction to the Committee on Commerce, was to provide further against steamboat accidents. A bill from the House making partial appropriations for, 38 and, 39 was, after considerable debate, passed.

In the House Mr Cushing endeavored to get his protest entered on the journal, but the speaker decided it to be out of order and the House sustained the decision of the chair ayes 174, noes 14.

The standing Committees made various reports.

Mr Wise obtained the floor at last, and proceeded to finish his remarks on the New York defalcations, which he did at 8 1-2 P. M.

Dec. 22.—This morning the Senate after meeting, soon adjourned over to Wednesday next.

In the House, Mr Adams again endeavored to have the Committee on Foreign affairs instructed to report on the Haytian petitions. In stating his reasons he was called to order; but the House decided that he might go on. Afterwards he was repeatedly called to order, having touched on abolition. He was also interrupted by several Southern gentlemen, one of whom moved to lay the instructions on the table, which was decided in the affirmative, ayes 110 noes 46.

At the closing of my letter they are taking the ayes and noes on adjourning till Wednesday, which was decided affirmatively, ayes 100 noes 69. VIATOR.

OBITUARY.

MOSES W. WALKER.

Died, Nov. 22d, at his residence in Boston, Moses W. Walker, aged 28 years, Grammar master of the Mayhew School.

An innate thirst for knowledge, unsatiated by the ordinary advantages of an Academy, early determined him, an only son, in whom were centered the fond parental hopes of coming years, to seek a liberal education. To resolve with him, was to execute; and we soon find him, without money and with but few friends, within the Halls of Dartmouth College, in his native State. The difficulties he surmounted, and the obstacles over which he triumphed, can be known only to the very few, who, like him, in their ascent to the temple of Science trod 'the roughest ways of a rough thoroughfare.' Unaided and alone, with unwearied assiduity, did he toil for the attainment of his wishes. No common standard of ethics regulated his conduct; and high as were his intellectual qualities, his moral capacity was higher.—His Commencement Oration, written in a purely classical style, and remarkable for elegance, simplicity, deep feeling, and mature thought, while it fully sustained his reputation as a scholar, evinced the possession of talents that would have adorned any profession. Religious, without bigotry, the Church presented a sphere of usefulness most congenial to a character chastened by the severe discipline of self-denial; and fondly did he look forward to the day when he might enter the sacred desk, and minister at the holy altar.

On leaving College, pecuniary considerations induced him to engage in teaching, previous to commencing the study of Divinity. But becoming interested in the employment, he soon embraced it as a profession second to no other in usefulness, and rose rapidly to the highest station in the grammar department of one of our city schools. Peculiarly felicitous in winning the respect and attaching the affections of the young, his intercourse with them was conspicuous for unvarying kindness of heart, and purity of moral feeling. It was an object with him to facilitate the attainment of learning, by a thorough discipline of all the mental powers, rather than by a merely exclusive cramming of the memory; and his success is known from the celebrity of the different schools under his management, before impaired health had limited his usefulness. But a constitution ill adapted to the fatigue and confinement of a crowded school, was gradually undermined; and his physicians admonished him to seek in a Southern clime, the only possible chance of resisting that insidious disease, a species of consumption After his return, in October, a mere shadow, he resumed the labor of the school room, and in the face of approaching death, continued with unabated ardor, till a short time before his decease, to discharge the duties with that rare union of zeal, ability and discretion, which alone can obtain the good will of the child, and give satisfaction to the parent. His unremitting exertions to discipline the mind and exalt the moral character of his pupils, to him a source of the purest delight, bore the stamp of earnest devotedness and high resolve. Firmness, decision, and a straight-forward, fearless performance of duty, were blended with a peculiar facility in adapting himself to the varying impulses of boyhood, an amiable suavity of manner, and a cheerful kindness, indicating the possession of the purest virtues, and the exercise of the warmest philanthropy. A stranger to his breast, was the love of display, or the selfishness that courts applause; yet the cause of education had no more devoted adherent. But his labors are ended; and in the rapid fulfilment of the high promise of his youth, and the long cherished hopes of his family, suddenly has he gone where 'the weary are at rest.' No more will his familiar face gladden the loved home of fireside joys, nor greet with kindly welcome the busy throng of the school room; but he has left in his life, a rich legacy of faith and practice, to which his dying hour has set the seal of Christian fortitude and resignation. Deep and lasting will be the grief at his premature death, in the loved circle, where his many excellent qualities were known and appreciated. May his deep devotion to the great interests of truth and humanity, wipe away the tears of weeping friends, and the sorrows of the mourner be soothed in recalling his exemplary discharge of every parental and social duty. Inscrutable truly, are the ways of Providence; and mortal may not question the dark decree that recals the idolized son, the devoted husband, and the fond parent, though the 'silver cord be loosened' in the prime of manhood and usefulness. That the lovely and the graceful, the lofty in intellect, and the pure in heart, the bright in promise, and the holy in life, seem to fall earlier victims to the aimless shaft, is only because the void is less easily filled, the loss more deepiy deplored. It is with no ordinary sorrow, that we offer this sincere tribute of affection for the memory of a highly valued companion, and of respect for the worth of deceased friend.—*Mer. Journal.*

INTELLIGENCE.

Old Colony Rail Road.—At the meeting held yesterday morning at the Lyceum Hall to hear the report of the Engineers relating to the recent survey of a route for this proposed Rail Road, the Hon. C. H. Warren was called to the chair, and Mr. A. H. Seabury was appointed Secretary. Maj. Wistler presented a report of the survey together with a profile of the route, both of which were we believe entirely satisfactory to those who have been instrumental in the undertaking, and favorable to the accomplishment of the work. The distance of the route selected is only *nineteen miles*, over a comparatively level surface, and even in a direct line it could be only inconsiderably lessened. The expense is estimated at $380,000.—*New Bedford Mercury.*

New Sub-Treasury Bill. The Globe publishes an abstract of the bill, more effectually to prevent frauds in the collection, keeping, transfer and disbursement of the public revenue, and to punish public defaulters. It is a long bill of 35 sections. It proposes that all public monies collected in the District of Columbia by Collectors, Post Masters, District Attorney, Marshal, Clerk of the District Court, &c, shall be deposited with the Treasurer of the United States. All public monies from customs, or any other source, except postages, at Philadelphia and New Orleans, to be collected by the Treasurers of the Mints. Cashiers of the Customs to be nominated by the President and confirmed by the Senate, in lieu of Collector's Clerks, and to collect all bonds and other monies, except postages. Salary of Cashier at New York $4000; at Boston and Charlestown $3000. Collectors at Boston, New York, Philadelphia, Charleston, and New Orleans, to be denominated Supervisors of the Customs, and to discharge the duties of Collectors, but to receive no money. Supervisors, District Attornies, Marshals and Clerks, within these districts to receive no money. All payments of every description to be made by warrants from the Treasury. The bill contains many other provisions, too numerous to be here noticed. —*Daily Adv.*

The Allegheny College at Meadville, Crawford county, Pa, contains one hundred and seventy-three students, and is under the presidency of the Rev. Homer J. Clark, assisted by four professors and two tutors. The manual labor system and other economical measures have been adopted with such effect that a student may pass through at an expense of seventy dollars per annum for boarding and tuition.

Gov. Butler.—A petition was recently submitted to Governor Butler of South Carolina, for the pardon of one Nazareth Allen, who had murdered a black boy. One of the grounds of the prayer was, that the crime of killing a negro should be held of minor magnitude.

The following is an extract from the reply of Governor Butler.

'The laws of South Carolina make no distinction in the cases of deliberate murder, whether committed on black man or white man, and neither can I. I am not a law maker, but the executive officer of the laws already made; and I must not act on a distinction which the Legislature has not thought fit to make.

'That the crime of which the prisoner stands convicted, was committed against one of the inferior grade in society, is reason for being especially cautious of intercepting the just severity of the law.

'The prayer of the petitioners was not granted.'

Late from England —The packet ship Gladiator arrived at New-York on Saturday night, from London, bringing accounts to the 10th ult. An English Fleet had sailed for South-America, but would act, it was said, with perfect friendship with the French. The general political news is unimportant.—*Courier.*

REV. CHARLES BROOKS.

This gentleman having tendered the resignation of his pastoral office in the Third Congregational Society in this town, in consequence of his election to the chair of the Professorship of Natural History in the University of the city of New York, there was an unusually large meeting of said Society held, according to law, on Thursday last, when the request of the Pastor was granted; and the following highly amicable communications passed between the parties.—*Hingham Patriot.*

Respected and Dear Sir—We have received with deep and sincere regret your communication of the 13th inst. requesting a discharge of your pastoral relation with this Church and Society; and in complying with that request we cannot forbear to express the unwillingness we feel, after a residence with us of eighteen years, during which time so great a degree of mutual confidence and friendship has existed, to witness the dissolution of a connexion hallowed by so many endearing recollections and cherished associations. In your removal to a field of more enlarged usefulness, while we feel it a duty to resign our claims to your services to a more extensive and higher object of good, we feel it a duty to bear testimony to the fidelity with which you have discharged your duties to us, and assure you that you carry with you our warmest wishes for your welfare and happiness; and our earnest prayers that the new field for your useful labors may exhibit the like fruits of an untiring zeal and steadfast devotedness to the cause of virtue, philanthropy and truth. If, in the course of events, you should be again called to the discharge of pastoral duties, we would most cheerfully recommend you to the churches, and afford you our testimonial of the fidelity and ability with which you have discharged the duties of that sacred office during your residence with us. While we express our regret at the dissolution of a connexion from which we have ourselves derived so much satisfaction, we should not pass unnoticed that part of the field of your past labors—the most important of ministerial duties—the religious education of the young. They too will feel more sensibly the loss of a beloved and devoted friend; and the fruits of that unwearied care and attention, which you have always given so cheerfully to them, will swell in glowing and increasing gratitude in the youthful bosom, as the flowers of virtue and purity shall rise and expand from the seminal principles of truth implanted in the heart, and cherished into life by the warm impulses of early affection.

In bidding you adieu we would fervently implore for you the best of Heaven's blessngs in your future course of usefulness, and beg you to accept the sincere assurance of our high respect and unabated confidence and affection.

SCARLET HUDSON,
THOMAS LORING,
N. CUSHING,
DAVID WHITON,
JARIUS LINCOLN,
} *Committee.*

Hingham, Dec 20, 1838.

A true copy—Attest: JARIUS LINCOLN, *Clerk.*

The following Resolution was introduced by Dea. Hudson.

Resolved, That amid the regret we feel in complying with the request of the Rev. Charles Brooks to dissolve the connexion existing between us, we take this occasion to express our gratitude for his valuable labors among us during the eighteen years of his ministry. We shall also bear in grateful remembrance his character as an active and useful citizen, always forward in the cause of philanthropy and benevolence, bearing always in his course the olive-branch of peace, and discharging with steady fidelity the duties of a friend and neighbor. He will leave us with our best wishes for his welfare and our earnest prayers for his success and happiness in any future field of useful labor that may, in the course of events, be assigned to him.

To the Members of the 3d Congregational Church and Society in Hingham—Dec 20, 1838.

Christian Friends—In receiving your complyance with my request to dissolve the ministerial connexion existing between us, your committee have transmited to me the Address and Resolutions voted by you, with entire unanimity, in a very full meeting. While I thank God that he has crowned my labors with such a harvest of christian sympathy and generous affection, I am deeply impressed with the belief that these labors have been less effective than you charitably judged them.

Through the eighteen years of my ministrations it has been my strong desire to pour light upon the sacred page; to speak its truth in love; to give to every man his portion in due season, and so to preach Jesus Christ and him crucified as to make you wise to salvation. May the blessing of God's holy spirit follow these honest but humble endeavors.

It is but justice to you, my friends, that I should now bear my cheerful testimony to your kind and generous support; your ready patronage of benevolent institutions; your regular attendance on public worship and your intelligent efforts for the highest good of the church of Christ. May these high aims be ever yours, and by your harmony and devotion may you honor your religion in the view of others, and transmit improved to your children the sacred institutions you have received from your fathers.

May your present prosperity continue; and whether I come to see you, or else be absent, may I hear of your affairs, and that you stand fast in one spirit, with one mind striving together for the faith of the Gospel. And now, brethren, I commend you, one and all, to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them who are sanctified.

With the most fervent prayers for your temporal and spiritual prosperity, I am you sincere friend and brother in the faith and fellowship of the Gospel.

CHARLES BROOKS.

From Liberia.—On Saturday we received a file of the Liberia Herald to July, and letters from our correspondents written in August, one month later than the newspapers. The papers and letters speak very encouragingly of the state of affair in that interesting country.

The leading article of the Herald of June, relates to the Improving agriculture of the colony. It is not doubted that there will be an abundance of provisions for the approaching rainy season, notwithstanding the continued scarcity among the natives. The editor speaks of a journey to the New Georgia settlement, and gives a glowing account of the crops growing for the harvest—the beauty of the fields, and of the surrounding scenery.

The culture of the sugar cane has been commenced, and they have many acres ripe for cutting—but they have no mill to work it up, and the crop will therefore be a total loss. They have no artizan in the colony capable of constructing any machine that might answer as a temporary substitute for a sugar mill. [The society should send out a mill forthwith.]

Two large serpents had been discovered and killed—the first sixteen feet long, upon the farm of Mr Moore; the second twelve feet long, had slain and swallowed an entire filantombo, (a species of dear) and had another dead by his side, for the next meal. The natives disputed his snakeship's right to more provisions than one meal at a time, and relieve him from the necessity of swallowing the second filantombo, by swallowing it themselves.

On the 20th of June, the Moral Friendship society of Liberia celebrated its fourth anniversary.

On the 18th of June the young men of Liberia formed an association for literature and scientific improvement, called the Liberia Lyceum. The following gentlemen were elected honorary members of the institution—J. B. Russworm, Esq, Rev. Messrs. J. L. Wilson and John Revey of Cape Palmas; Doctor Proudfit of New-York; Messrs. E. Cresson and Thomas Buchanan, of Philadelphia; Rev. R. R. Gurley, of Washington; Rev. Dr. Greenport, Long Island; Rev. Messrs. John Seys and J. B. Barton and Doct. S. M. E. Goheen, of Monrovia.

A native traveller with whom the editor of the Herald says he has been twelve years acquainted, has penetrated the interior from Liberia to the country whence the gold and the cattle are brought to the market of Sierra is shorter and better than from the English colony; and it is believed that with goods of the proper kind, quality and quntity, the trade might be easily diverted from Sierra Leone to Liberia.

From London Papers—It appears from paragraphs in the late London papers, that there was to be an augmentation of both the military and naval force of Great Britain. The Carlists in Spain appear to be still gaining ground, & the prospects of the Queen's party becoming less promising. An ordinance had appeared in the Paris papers, for the convocation of the Legislative Chambers on the 19th of December. The following paragraphs, from late London papers, are of some interest. *Adv.*

We have been informed that it is the intention of her Majesty's government very considerably to augment the Navy, with the view of reinforcing the British fleets on the Mediterranean, the Indian and other stations. Orders have been sent to the dockyards to this effect, and the enrollment of men is, we have been assured, in active progress. The position of affairs in the east is stated to be the main cause of the reported large increase of the Navy. The Turkish government is now actively engaged in increasing its fleet, by purchases of steamboats in this country through its agents. It is, we believe, strictly true that the fleet of the Sultan is principally to be commanded by British naval officers of known experience.—*London Observer.*

The Army—It is said that a very considerable augmentation to our present force is in contemplation, in consequence of the warlike aspects of affairs.—This we have all along anticipated, sensibly alive to the difficulties of carrying on the duties with our present force, independent of all the calls now made on it from every quarter. *Morn. Herald.*

Our correspondent at Toulon states that the steam packet Fulton had arrived there from Algiers, bringing accounts to the 27th Oct, which announce the death or capture of Abd-el-Kader. It appears that whilst he was waiting quietly in his camp for the arrival of additional troops and artilery, Tedgmini assembled all the men capable of bearing arms in Ain Madi, and made an unexpected night attack on the camp and completely routed Abd-el-Kader himself had not been seen since the attack, and it was therefore supposed he had either fallen or been taken prisoner.

LECTURES ON PANTHEISM

DR. FOLLEN will deliver a course of four Lectures on *Pantheism and the Personality of the Deity*, at the New Jerusalem Church, in Phillips Place, on four successive SUNDAY EVENINGS. The 3d lecture will be delivered next SUNDAY EVENING, at seven o'clock.

The price of tickets is 62 cents for a single ticket, and two dollars for a ticket admitting four persons.—Tickets may be purchased at the Bookstores of James Munroe & Co., Crocker & Brewster, and Marsh, Capen & Lyon.

dec 29

An Address on African Missions will be delivered by Elliot Cresson of Philadelphia, on Monday Evening next at 7 o'clock at Rev. Mr Malcom's Church, Federal st. Dec. 29

CHRISTIAN EXAMINER FOR 1839.

THIS day published by JAMES MUNROE & CO. the *Christian Examiner, No. XC.* January 1839.

CONTENTS.

I. Catholicism in Italy.
II. Old Painters.
III. Rev. Samuel H. Stearns.
IV. Lockhart's Life of Scott.
V. Ackermann's Christian in Plato.
VI. William Tell.
VII. The Christian Teacher.
Notices and Intelligence. 134 Washington street.
dec 29

BOOKS IN BEAUTIFUL BINDING.—Scott's Poetical Works, American and Paris editions; Byron's works; Shakspeare, various editions; Bryant's Poems; Aiken's British Poets; Mrs Hemans' works; Wordsworth; Goldsmith's Poems, Book of Gems 3 vols, Byron Gallery, Shakspeare Gallery, Finden's Landscape, Illustrations of the Bible, Palfrey's Sermons, Dewey's Discourses 2 vols, Irving's Works, Romance of Nature, Rogers's Italy, Hannah More's Works and Memoirs, &c.

For sale by JAMES MUNROE & CO. d29

NEW JUVENILES. Social Amusements; the Book of the Months; Rollo at school; Rollo's Vacations; the Nursery Souvenir, &c; this day published, for by JAMES MUNROE & CO. 134 Washington st. d 22

ANNUALS FOR 1839.—Finden's Tableaux, 12 splendid plates; The Diadem, 13 do do; Flora's Gems, 12 do do; Drawing Room Scrap Book, 36 plates; Oriental Keepsake, 37 do; Italy, France, &c a splendid vol; Beauty's Costumes, 12 fine plates; View in India; Oriental Annual, 18 plates; Waverley Keepsake, 60 do; Gems of Beauty, 12 do; Buds and Blossoms, 10 do, Picturesque Annual, 20 do, Book of Beauty, Beautifully illustrated; Landscape Annual, do do; Keepsake, 13 fine plates; Friendship's Offering, 10 engravings Romance of Nature, col'd plates; Forget-Me-not 11 engravings; Book of Gems, fine plates; Juvenile Scrap Book, do do: Bryon Galery, 36 do do; The Imperial do do; the Gift: edited by Miss Leslie: 9 plates; The Token 9 do; Religious Souvenir, 8 splendid plates The Violet; Christmos Gift from Fairy Land; Youths Keepsake; Juvenile Forget-Me-Not. For sale at WEEKS, JORDAN & CO. d 29

ENGLISH BOOKS.—THE FLOWER GARDEN—Containing directions for the cultivation of all garden flowers; with selected lists of annual, biennal and perennial flowering plants; beautifully illustrated with coloured plates.

JOPLIN'S WORK ON PERSPECTIVE, or the practice of Isometrical perspective, containing a large variety of figures. ENGINEER'S POCKET BOOK for 1838: by Henry Adcock Civil Engineer.

PETER PARLEY'S VISIT TO LONDON, during the Coronation of Queen Victoria, with beautiful colored engravings. SPLENDID TABLEAU of the Procesion at the Queen's Cornation, June 28, 1838, with a view of Westminister Abbey, etc etc., 20 feet in length. Just received and for sale at TICKNOR'S,
d 22 corner of School and Washington sts.

COL. STONE'S LIFE OF BRANT. Life of Joseph Brant, Thayendanegea including the American Revolution, and Sketches of the Indian Campaigns of Gen. Harmer, St. Clair, and Wayne, &c; by William L. Stone, two vols; for sale by JAMES MUNROE & CO 134 Washington street.

☞ *EDUCATION.* ☜

THE Winter Quarter at Milton Academy will commence on Tuesday, December 4th. The studies pursued are such as are usually attended to in academies and high schools.

Terms,—Tuition, Five Dollars per term; incidental expenses, 25 cents.

Good boarding may be obtained in the family of the Principal from $1 50 to $2 00 per week.

References—Dr A. Holbrook, Milton; Dr Gray, Roxbury; Dr Spooner, Dorchester; Hon. Abel Cushing and Samuel H. Babcock, Boston. 8tis d1

NEW BOOKS.—Temperance Tales No. 18—As a Medicine.'
Tales and Ballads, by Mrs Gilman
Life of Christ
The Lofty and the Lowly Way
Oliver Twist, complete in 2 vols
Boz Sketches, No 6
The Far West, 2 vols. &c. &c.
Just received by H. P. NICHOLS & CO., 147 Washington street. d22

THE HOUSE I LIVE IN.

The House I live in, or the Human Body. Fourth edition—revised and stereotyped since it was republished in London. For the Use of Families and Schools. By Dr. Wm. A. Alcott, Author of the Young Husband, Young Wife, Young Mother, Young Man's Guide, &c.

The great difficulty of making a subject which has hitherto been deemed dry and unintelligible, at once agreeable and interesting to the young mind, has led the author of this volume to describe the human body as a House.

The work treats, first on the Frame—consisting of the bone, muscles, tendons, &c.; secondly, of the Covering—consisting of the skin, hair, nails, eyes, ears, &c; and thirdly, of the Apartments and Furniture—by which are meant the interior cavities and organs. Nearly every anatomical and physiological term which appears in the work is so used or so explained as to be at once clearly understood and apprehended. The subject is illustrated by numerous Engravings.

This work has received the high commendation of Dr. Reynolds, of Boston, as well as of other gentlemen of the highest standing in Europe and America, together with that of the Press in all parts of the country. Mrs. L. H. Sigourney has also spoken of it in warm terms of approbation.

'We have examined it with much pleasure. It communicates highly important information in Anatomy and Physiology, in a very interesting manner. The author, by his Library of Health, &c., and now by this neat little volume, has done and is doing an important work, in regard to one branch of popular education, which has been hitherto too much neglected. Society will reap good from his sowing.'—*Christian Register.*

'It is full of instruction and entertainment. It gives as plain and simple a description of the human body as it is possible to write.'—*Philadelphia Com. Gazette.*

☞ Besides having been republished in London, the Teachers in the famous Institution of Count Fellenberg, at Hofwyl, in Switzerland, make it one of the regular exercises of their pupils in Erench, to translate it into that language.

This Day published by GEO. W. LIGHT, 1 Cornhill. and 126 Fulton Street, New York. d29

NEW JUVENILE BOOKS. For Christmas and the New Year.
The Jewel or Token of Friendship, steel.
The Violet, edited by Miss Leslie, steel engravings.
The Gift. The Child's Gem.
Parley's Rambles, Christmas Tales, &c. &c.
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INDEX

TO THE

CHRISTIAN REGISTER,

VOLUME XVII.

Aborigines, new society for protection of 182
Adams, John Quincy 4 190
Adams, John, letter from 205
Acropolis and the Parthenon 108
Affecting incident 1
Agricultural statistics 60
Algiers, education in 39
Algiers, religion in 193
Alumni of Camb. Theol. School 102 105 114
Almshouse, the 173
Amen, meaning of the word 70
American board of missions 3
American Unitarian Association, 3 43 66 86 95 127 131 174 175
American Unitarian Missions 46 51
Amiable character 6
Amy and George 128
American tracts and books in Eng. 159 202
American History 178
Anecdote of a clergyman 6
Ancient and important temp. document 24
Animal instinct, anecdotes of 16 67 44
Anti-slavery excitemnt in the churches, 15
An angel visit 205
Anniversary week 82
Antigua, &c. emancipation in 62
Antiquities, Indian 33
Antiquities, sacred 173
Aphis Rosæ, curious account of 48
Arius, 152
Arsenic in wax candles 20
Association, pleasures of 158
Associations, evil tendencies of 121
Astronomical survey 70
Asylum, Boston female 161
Artillery election sermon, an old 88
Atheism, Dr Beecher's lecture on 37
Atheists reproved 57
Athanasian creede in English meeter 157
Athens, Cheevers letters froun 85
Athens, university at 107
Athens, scenery around, 112
Atheists, a problem for 165
Atheist, three ways to the name of 186
Autumn 170
Aunt Sarah Russell 204
Battle of Grocow 176
Battle, actual scene after 140
Baxter, Richard 134
Back-room window, story of 8
Bankruptcy system in England 107
Baptist missions, 75
Bascom, Rev. Henry 102
Belknap street infant school 74
Beecher, Dr, his lecture on Atheism 37
Berry street conference, 86
Be just 30
Bible, utility of the 37
Bible eloquence, of the 33
Bible, the 41
Bible in Ceylon 5
Bible, first American edition of 59
Bible societies, Roman Catholic's opinion of 30
Bible society, American 78
Bible at Rome 97
Bible, the whole 138
Bible in Brazil 161
Bible anecdotes 180
Bigotry 9
Birth days 1
Birds, remarkable attraction of 12
Bees, don't kill them, 116
Birds, migration of 132
Better days 194
Black or white 22
Blacksmith, the 140
Blacksmith's letter 205
Blood of Christ cleanseth from sin 193
Blind, institution for the 38
Blind, Pennsylvania institution for the 63
Bombardment of San Juan de Ulloa 203
Bones, mammoth, 76
Books, prohibited 32
Bonaparte's youth 200
Boston Quarterly Review 167
Boston Sunday school society 62
Boston female asylum 161
Boundary question, letter on 190
Bowditch, Nathaniel, 47 51 62 71 102
Boy and his garden 94
Boy and the infidel 170
Brotherly affection 204
Brazer, Rev. Dr, extract from his sermon, 10
Brougham, his opinion of Washington 193
Britain's first martyr 129
Brooks, Rev. Charles 207
Brooks, Governor, his monument 148
Buckingham's lectures, 81 194
Burmah 3
Burmah mission in peril 67
Busy Bodies 12
Bithynian Martyr, the 28
Capital punishment 122 133 141 150 158 174
Carthage, ancient 156
Canes 148
Camp meetings, tendency of 3 13
Canada, population of 11
Carlyle's Miscellanies 111
Carlyleiana 46 50
Catherine McInnes; or the wrong letter box 52
Carlyle's Miscellanics 130
Centenary celebration Gottingen university 64
Cevennes, rebel of the 180
Celestial world, majesty of the 34
Cemetery, public, at Washington 34
Cheever's letters from Egypt 145 160
Children, education of eastern 185
Cherokees, the 67 74 92
Children's friend 172
Christianity, historical 141
Christianity, primitive 138
Christianity, obstacles to the spread of 73
Christians, sufferings of the early 66
Christian sects, union of 150
Christian principles 162
Christian Witness on unitarianism 163
Christian reflections on the death of a child 170
Christian spirit 171
Church, the, in danger 186
Changes of seventeen years 10
Channing, W. E., sonnet to 11
Channing, Dr his lecture on Peace 26
Chamounix, vale of 113
Cheverus, bishop, anecdote of 132
Child, such as God loves 29
Chinese their desire for the scriptures 34
Chinese rules of conduct 24
Chinese, medical admonitions of the 12
Christmas thoughts 206
Christmas at Nashua 2
Christian Intel. on Sedgwick's 'Love Token,' 23
Christian's progress, signs of 37
Christian Church, obligation of the 146
Christ our pattern 37
Christmas on the Bahama Banks 73
Church, attending 29
Child's affection 160
Cicero de Oratore, Dillaway's edition 59
Clergymen, deaths of 187
Clergymen, young, advice to 189
Clergymen, country, compensation of 49
Clergyman, deceased, extract from the Ms. of 46
Clergyman, how one should preach 29
Clerical timidity 14
Clerical convention at Worcester 15 18 27
Clerical levity 29
Clouds 41 104
Clocks 40
Country life 169
Commencement at Cambridge 138
Convention, disturbance at the late 90
Convent at Charlestown 116
Controversies, national 116
Conscience, cultivation of 153
Cooper, Sir Astley 160
Coals, the load of 192
Coulin, the 201
Courtesy, 197
Colonization 35 198
Combs, cast iron 11
Common people, Christianity nurtured 162
Combustion is not annihilation 37
Commencement dinner, wine at 126
Communion, terms of 34
Conversion 50 53 98
Congress of Nations 54
Cooper, Dr, of S. C. 2
Coach, safety, description of a new 55
Collation of the English Bible 134
Commandment, the sixth 74
Communion 194
Copenhagen, Wellington's charger 16
Copyright, law of in Germany 56
Country churchyard epitaphs 165
Coronation of Victoria 123
Cousin, Victor 130 134
Cottage, the 184
Cottage, the, how to make it smile 40
Correspondence of a Western missionary 203
Creditor, the inexorable 178
Crime, increase of in New York 20
Crows, killing 56
Crosse's new insects 50
Cuvier, Clementine 90
Dairyman's Daughter 97
Daughter's love 81
Deaf and dumb boy 77
Death of a Sunday school pupil 45
Dead horse of Paris 205
Death, the fear of 130 171
Decorations, personal 10
DEDICATIONS.—At New Salem, 1; Haverhill, 6; Beverly, 23, 26; Houlton, Me., 50; New Bedford, 87.
Deer Park 5
Deists, Leslie's short method with 42
Denomination, the, what is it 77
Desert and garden 166
Dew drops 41
Dewey's new volume of sermons 110
Disclaimer of American peace society 166
Ditching machine 79
Divers, ability to remain under water 156
Doddridge, Dr, his dream 77
Doggett, T. P. his fast sermon 93
Dream, a singular 93
Drowned boy, the 195
Dry bones, vision of the 33
Drowned, method of treating apparently 200
Duelling, Christianity the remedy for 102
Duelling, Judge Williams' charge 91
Duel at Washington 35 47
Duellist's desire 38
Duelling, Mr Barrett's sermon on 47
Dwight, Dr industry of 82
Dying scenes 41
Early piety 118
Early hours, the morality of 9
Eagle, ferocity of the 88
Eccentric adventure 8
Ecclesiastical censures 93
Education convention in Boston 181
Education, scriptural, want of 122
Education in the United States 45
Education lecture 19
Education, theological, in Ohio 7
Education, meeting for the promotion of 9 146
Education society, American 27 78
Education, new system of 157
Egypt, Cheever's letters from 145 160
Egypt and Liberia 5
Egyptian antiquities 20 44 96
Egyptian dancing madness and fire eating 98
Electricity, power of 144
Electrical excitement, extraordinary case of 44
Electro-magnetic telegraph 20
Elocution 49
Emancipation in the West Indies 62 198
Emerson, R. W., his letter to Mr Van Buren 85
Emilius and Clara 6
Emerson, R. W. 154, 162
Employment of time 38
Encouragement to make a beginning 140
England, singular system of labor in 56
England, state of religion in 11
English language in India 44
English advertisements 70
Enchanted mountain 168
Episcopal convention 19
Epochs 109
Eustathius 21
Evening of Life 125
Example, a good 42
Exeter academy, meeting of the alumni 139
Explosion at Cambridge 23
Extraordinary proceedings at Newcastle 141 150
Falling stones 51
Fact and an inference 69
Faith, a wavering 202
Faith of the heart 174
Falk, John 137
Faith, christian, reality and power of 29
Faith, unanimity of 93
Farley, Rev. C. A. his letter 131
Farm School 114, 159
Fashions, and dress, collections relating to, 96 100 104 108 112 116 120 128 132 136 140 144 148
Fast day 49 51
Fast day reflections 69
Fastidiousness in regard to ministers 121
Female virtue, influence of the hard times on 43
Female education 149 153 202
Female college 170
Firmness and forbearance 114
Fidgets, Greek 16
Fine arts, extracts from Channing & Morse 89
Florida war, who prays for the 42
Fishing in the Persian Gulf 96
Fire-proof houses 128
Forefathers' day, celebration in Hillsboro' Ill. 14
Fortune, changes of 36
Fossil animalculæ 188
Foundling hospital at Paris 40
Fulton, Robert 196
Frederick of Prussia 160
Freedom, the land of 133
Friendless, the 127
France 39 145
Frolics, old fashioned 64
Franklin, anecdote of 48
Fuel, new kind of 60
Furness, Rev. W. H. extracts from discourse 109
Gannett, Rev. E. S. 115 123 130 143
Gas, etymology of 16
Gases, liquifaction of 163
Gems, American 12
Geology and religion, kindred between 20
German Parables 101 105 109 113 117 122 125 137
Good breeding 190
Glass, improved process of manufacturing 48
God's face, the light of 178
Glory of God, do all things for the 85
God, his justice not opposed to his mercy 97
Gold 92
God the Son 122
Good nature 185
Gospels, ancient Ms. of 48
Gottingen, centenary celebration at 64
Great men, how to reach them 46
Gratitude to God 74
Gratitude, Grecian 156
Grave stone, truth on the 14
Grave of my daughter 106
Grasshoppers, flight of 164
Greele, his speech 71
Greenwich Hospital 133
Grahame and Botta 187, 194
Gulls in the Isle of Man 16
Gustavus Adolphus, king of Sweden 122
Hair, the lock of 65
Hard times, Rev. J. Whitman's sermon on 25 27
Hard names from holy lips 50 58
Harvard university committees 31
Harvard university 119
Henry, Patrick, anecdote of 24
Herschell, Sir John 133
Heroism, true 32
Hindoos, curious opinions respecting the Deity 57
Hingham, first church in 10
High living and mean thinking 73
Hint to anniversary speakers 74
History for schools 51
Home feeling 149
Honesty 5
Honor, the law of 45
Honey, spritual, from natural hives 29
Hook swinging, cereomy of, in India 96
Hope and Memory 53
Horses, battle of 104
Horticulture, moral indications of 153
House of correction, a voice from 54
Huguenot marriage service 57
Human sacrifices 5 149
Humbug, a great 54
Human life, a passage in 200
Hypocrite, a religious 72
Idle words 106
Idolatry in India—British government 74 170
Infidel, confessions of an 185
Inquiry, free, in religion 33
Indians, Mr Catlin's lectures on the 178
Intellect of America 145
Indian antiquities 32 104
India, intelligence from, 79, 155
Infant-school in China 109
Infants, novel mode of making them sleep 13
Infidel Geology, fate of 2
Insanity in cities, statistics of 4
Influence, I have no 139
Infidel's end 37
Insects, noxious 184
Insects, Mr Crosse's now 36 50
INSTALLATIONS.—Mr Briggs, at Plymouth, 7; Rev. C. Palfrey, at Grafton, 67; E. Peabody, at New Bedford, 87; G. W. Wells, at Grafton, 191.
Imprisonmeut for debt, abolition of in Eng. 189
India, sect of fanatics in 193
I only said so 162
Ireland, facts about, 87 190
Jerusalem, mission at 14
Jews 11 64
Jesus, originality of 54
Jewish sermons, and liturgy 71
Jesus Christ, character of 173
Joyce's heating apparatus 72
Joseph II, emperor, his letter on duelling 48
Josephus and Christ 63
Joys, little 54
Joy unspeukable 89
Junius—Sir Phillip Francis, 56
Justice in England 189
Juvenile Depravity 130
Kenyon college, outrage at 32
Key to the holy Scriptures 185
King and the hawk 110
Kneeland, Abner 146, 149 150
Koord, conversation with a 149
Kosciusco, tomb of 200
Latent unitarianism 74
Lectures to females 138
Leaves from the brook, No 3 25
Legend, romantic N. England. 60
Leslie's short method with the deists 42
Legacies to poor ministers 106
Libraries, public 22
Library, King's, at Paris 36
Life boat 47 59
License system in Tennessee 60
Literature, foreign specimens of 59
Livermore, Rev. A. A. his S. S. Sermon 10
License law of Massachusetts 63 98 117 150
Life, average duration of human 72
Lock of hair 65
Longevity, record of 65
Lord's supper, the 38 45 94 106 110 135 194 198
Lost Mail, the 68
Love letters 4
Locomotive steam-engine, substitute for 79
Lion hunt 84
Literary statistics 100
Lothrop, Rev. S. K., his election sermon 106 107
Light and lightning, effects of 107
Legislators, unprincipled 110
Lightning and the lantern 145
Lothrop S. K., his sermon on Kneeland 146 149
Letter of advice to a nephew 186
Liberia 66 197
Lutheran church and German emigrants 197
Lunar influence 20
Lunatic hospital at Worcester 55
Luther's celebrated prayer 25
Luther, descendents of 137
Luther, Martin 181
Mail, the lost 68
Man of leisure and the pale boy 20
Manunkabau, sports of the natives of 162
Man's immortal destiny, a vision of 178
Mason, anecdotes of the late Dr 185
Mammoth bones 188
Madagascar Martyrdom in 65 206
Manuscript, ancient, of the Gospels 48
Man as he should be 98
Martyn, the Bithynian 28
Martineau, H. extract from her retrospect 52
Massachusetts general hospital 26
Massachusetts, statistics of 44
Malcolm, Rev. H., his missionary tour 75
McKenzie on American clergy 185
Man and woman 77
Maternal efforts 37
Marshall, Chief Justice, anecdote of 81
Massachusetts Evang. Miss. Soc. 86
Massachusetts, ancient records of 88 92
Mathematics and physics 40
Mayhew, Dr, Bradford's life of 134
Memory and touch, powers of 144
Ministry at large in Portsmouth 175 178
Martha's Vineyard, &c. sketches of 90
Meditations 61
Mather, Cotton, anecdotes of 120
Memorial, temperance 41
Methodists 78 150
Misrepresentation, ministry at large 122
Ministers, their want of a knowledge of men 9
Ministry at large in Boston 62 94
Missions, success of 91
Missions, ancient foreign 133
Missionary Chronology 83
Missions, Protestant, summary of 82 179
Missionaries, the—a tale 17
Missionaries, Episcopal, in Ohio 7
Missionary voyage to Japan 3
Miracles of the holy fire 73
Miracles 86 105
Milton 118
Monitor and her pupil 30
Moral instructions, importance of 2
Moravians in Ireland 21
Miriam 155
Missionary schools 199
Moon and the fire 37
Maine convention of unitarian churches 158
Mohammedan articles of belief 109
Money, scarity of 116
Moral power, loss of from intemperance 105
Moral causes of recent disasters 110
Mother, the 13
Mother's influence 130
Morning at our church 130
Motives to performance of duty 158
Mnemonics 156
Methodist camp meeting 159
Memnon, statue of 188
Ministers' and deacons' children 183
Memory 191
Misanthropy 189
Mechanics' studies 197
Mobile, Bethel meeting at 198
Mummies, Egyptian 44
Music, 150, 157
Musical and unmusical ear 76
Music, medical power of 124
Mussulmans, practical religion among 165
Napoleon, the dead 75
National Intelligencer printing office 32
Napping 113
Nazroo-droo 148
Neglect of friends 143
Negroes, religious instruction of 27
Negro, the Christian 147
New Bedford, unitarian church at 101
Nestorian salutations 118
Niagara Falls 77
Night, thoughts at 129
Nestorians 141
Never too old to learn 153
New England industry 77
New Hampshire, our cause in 182
New insects, Mr Crosse's 50
Newspaper stamps, effect of reduction on 48
Next generation 117
North eastern boundary 119 190
North western discoveries 79
Note book of a naturalist 92
Novel reading on the decline 34
Night-blooming cereus 124
Notices from the pulpit 182
Nothing new under the sun 186
Oakland races 116
Oath, form of in Burmah 130
OBITUARIES.—Achsah Gardner, 7; Elizabeth Lewis, Lucy H. Washburn, 11; Nancy A. Prouty, Timothy J. Webber, 15; Deacon Samuel Sever, 23; Stephen Williams, Esq. 27; Naomi Farwell, 31; Capt. John Rich, Joseph P. Bradlee, 35; Maria Bulfinch, Virginia A. Davis, 43; Rev. Henry A. Walker, 47; M. W. Walker, 207; Lucy E. Farley, 87; Mary Thacher Smith, 91; Elizabeth Lincoln, 99; S. B. Parkman, Esq. 103; Salome Keith, 119; J. McDowell, Mary Ann Whitney, 131; Helen Ann Hale, 139; Samuel Frazer, Esq 143, 167; David Tappan, 147; Caroline Bartlett, Henry Seaver, 151; Margaret W. Hyde, 159; Sarah J. Howard, S. Kennicutt, 167; Joseph Hooper, 171; Charles Hayward, Jr. 183; Rev. W. Andrews, 186; William Waters, 191; Micah Stone, 195; Herman Stebbins, Mary Lord, 199.
Odd tract 46
Old Humphrey on old houses 162
Old sayings of old times 142
Old colony awake to education 119
Olden time 44
Old year and the new 2
One whose works praise him 98
Opinion 97
Ordinations, quarterly list of 187
Opponent, the art of breaking down an 65
ORDINATIONS.—S. Osgood, at Nashua, 78; J. H. Morrison, at N. Bedford, 87; F. A. Simmons, 163; W. V. Thacher, 167; C. Nightingale, W. K. Lord, 183; F. W. Holland, 63
Oriental Legend 26
Oregon mission 167
Orphan, inquiry of an, for her lost father 7 14 43
Oseola 36
Our country's flag 4
Our country, its prospects 137
Parish, a thriving 198
Pastoral office, changes in 190 197
Paul, aids for understanding writings of 190 193
Paul on Mars hill 101
Paul's protestantism 157
Parish association at Lowell 161
Paganini's fourth string 59
Parnees, human sacrifices by the 150
Papal decree against infant schools 154
Palfrey, Rev Dr, his academical lectures 15
Parental responsibility 70
Palmyra letters in England 64
Paris 36 54
Pandemonium, petition from 92
Parley's geography of the bible 137
Parsons, Judge, anecdote of 16 19
Pastor, the christian 70
Paving, beautiful material for 60
Payson, Rev Dr, reminiscences of 21
Peabody, Rev E., his sermon &c 59
Peace, the cause of 34
Peace cause, what are its objects 1 5
Peace lectures at the Odeon 22 23 26 30 46
Peace convention 118 146
Peartree, old 192
Perranzabuloe 157
Perpetual fire of Baku 173
Peace society, American 86 174 178
Persian oven 149
Pension list, English 44
Personal influence 137
Perkins, Dr Nathan 23
Perils of the sea 7
Persia, mission to 3
Perfumes 136
Phrenology 182
Physiology, vegetable 12
Pilgrim's Progress to a better country 1 161 165 169
Pious, the place of the 21
Pierpont, Rev J., his temperance memorial 41
Pierpont's fugitive poetry 190
Piety, filial 130
Piety, early 134
Pitts street chapel 171
Plato's almost prophecy of Christ 102
Plan, a good 163
Pontius Pilate, the end of 13
Pontius Pilate at Vienne 61
Pope and the bible 118
Political predictions 60
Political virtue 5 14 18 21
POETRY.—Ah! wretched little mendicant, 2; Resolutions formed for the New Year, The cherub Watcher, The Old Times, 4; The New Years Day, Abou ben Adhem and the Angel, The Dew drop and the Stream, Prayer, 8; Sonnet to W. E Channing, 11; Hope, The man of two Thoughts, Extracts from Blackwood's Magazine, 12; Youth, the fountain and Age, The Farmer's Wife, If every one's internal care, Thought and Deed, 16; The Child in search of her father, 14; O! the Winter's coming fast, Jean, 20; To Miss H. F. Billings, A parents prayer, 24; Blest Thought! that they whose love was shed, Farewell to time, 28; The Bible, Stanzas, Columbus, The Young Poet, 32; The Young, Parting, Lift up thine eyes, afflicted Soul, Lines to the author's wife, 36; Why should we mourn, The Enfranchised, On the death of a little negro, 40; The mother and her dying boy, The good Shepherd, Tomorrow, The good wine, 44; There is a power, To a bereaved Mother, Breathings of Spring Lines written at midnight, Buttercups and Daises, 48; Our father, who art in heaven, To keep a true Lent, The three sons, 52; On the death of Mr. Thomasine P Parrott, 51; Remember now thy Creator in the days of thy youth, Tribute, Lighten our darkness; Joy in evil, The future, 56, The Husbandman, The Mariners, The Aspen, Henry Martyn in Persia, 60; On the death of Mrs. Elizabeth Heath, late of Brookline, Mass. Sonnet the memory of Mrs. M. G. E. 63; Hymn for the opening of a Sunday School, God, To my wife, The English Girl, 64; The Lock of Hair, 65; Home, Spring is coming, Song, 68; Dainty longings, Jesus wept, The work and contention of heaven, The city hath dens and caves, &c. 72; In memory of my brother, Terms of Salvation, Filial duty, Morning all day, 76; Youth and age, Earth's delusions, 80; The Sailor's return, 82; To my mother, 84; The Mother's Sacrifice, The Infant's Dream, 88; Rejoice, O young man, in thy youth, Poverty and knowledge, Love God, The World, 92; Consumption's Victim, Child's Hymn, The Robin, Song of the Rushlight, 96; Sonnet in respect to the Cherokees, 98; Death and Sleep, The Sunshine, The Earth is beautiful, 100; A long while ago, The mystery of Life, 104; Hymn at midnight, The Sun to the Earth on the dawn of morning, The prisoner of the Lord, Cheerfulness inculcated by Nature, 108; The wreck of the Pulaski, 109; The Covenant of the Rainbow, 111; The Contrast, The peace of God, 112; The dying Hebrew, The Stars, 116; The laborer's noonday Hymn, Prayer, Only one night at sea, 120; To Rev. A. Hill, The stream of death, The moss upon the stone, 124; The Cherokee, 126; A Mother's love, The Ocean dead, The Sexton, Thy will be done, 128; Lines on the death of Mary Ann Whitney, 131; The Child's Spring Song, Rebecca parting with Jacob, Laura D. Brigham, 132; Love never sleeps, Elijah at the brook Cherith, Dialogue between the tempted and a child, 136; Nigh, in that hour of secret grief, The fool hath said in his heart, &c. Lines by Sir Thomas Browne, The sleeping child, 140; Margarita, My mother knelt in prayer, Woman, 144; Last words, The voice of the dying, Seventy-nine, 148; The Ale-houses of England, The twin sisters, Stanzas, 152; Hymn for Sunday School Festival, 154; When evening's tranquil shades come on, Family Worship, Joy's return, Wordsworth's Sonnets, 156; The wrecked mariner restored, 160; The Athanasian Creed, 157; To my Brother, Hymn to Sunset, 164; Lines on passing the grave of my sister, 168; The dying girl's farewell, 170; The fountain, Farewell to a rural residence, Good night, 172; Then said Jesus get thee hence Satan, Return of the parents, A psalm of life, Prayer and purity, 176; Recollections, 177; Fear not, O passing stranger! call this not, 180; To my heart, 183; The Forest Flower, Upon whom doth not His light arise, Lines on the Bible, 184; Immortality, The drowned boy, The gospel preached to all nations, Faith in peril, 188; Religion, They ask me why I do not weep, On visiting the Pennsylvania Institution for the blind, Sexton spare that grave, 192; On the death of a fellow student, 195; To Miss H. L. C The Sabbath, The Sleeper, 196; True friendship, Radiant Clouds at Sunset, True source of the beau ideal, 200; Sleeping in Jesus, Exaggeration or the spoiled bonnet, a wife to her husband in adversity, Sonnet to devotion, 204; Wee Willie, 206.
Poetry of travelling 94
Philosophers, voyage of the 153
Pirate and the dove 162
Phylacteries, Jewish 176
Prairie flowers 200
Practicals, a short chapter of 19
Prayer, the opening 20 33
Prayers, long 50 54 58 65
Prayer in affliction 126
Preach small 72
Preachers, the two 161
Preachers, the three 17
Preachers, encouragement for 17
Preaching, old fashioned 13
Preaching, simple 10
Preaching 122 138
Preface, editorial 2
Pretender to the throne of France 168
Presbyterians 11
Presbyterian church, divisions of 82 102 147 197
Presbyterianism, renunciation of 126
Prison discipline society 11 85
Priestley, Rev Dr, anecdote of 17
Pride, the folly of 70
Probus, or letters from Rome 114
Profanity 162
Profanity of the English 22
Providence auxiliary to the A. U. A. 71
Prospects of our country 137
Prism, the broken 144
Precocity 10
Public worship, neglect of in Britain 109
Pulaski, the 107 109
Pulpit zeal 106
Pulpit oratory 125
Putnam, Rev G., his temperance lecture 58
Pyramids of Egypt 175 177
Quaker economy 140
Quakers, Spanish tribute to the virtues of 4
Queen of England 4 80 84 104 110
Quietest, the 154
Railroads and steamboats 24
Rainy Sunday 83
Ramah, a voice from 58
Read and you will know 148
Reason in religion 69 73
Recollections of a sermon 65
Religion, mistaken views of 14 22
Religion in schools 98
Rebel of the Cevennes 182
Religious liberty 117
Religious despondency, causes and cure of 30
Religious sentiments of early years 25
Religious intelligence 191
Renunciation of Presbyterianism 126
Reading, fruits of 200
Resurrection of the dead 121
Richter, translation from 189
Results, great, hang on little things 117
Religious culture in schools 194 198 202 206
Retirement and prayer 33
Revivals of religion 30
Revivals, whose work 119
Rights and duties 128
Ripley, Rev. Dr, of Concord 154 191
Rhode Island, history of 97
Rich, how to grow 188
Roman Catholic church, statistics of, in U. S. 3
Roman Catholic church 38
Rosebed of Bengal 200
Roy's Hebrew Lexicon 95
Rubies and emeralds, artificial 63
Rush, Dr, anecdotes of 57
Russell, aunt Sarah 204
Russia, public instruction in 60
Russian Greek church 35 83
Sabbath desecration 70
Sabbath, a Parisian 54
Sabbath school girl 22
Sabbath, the 13
Sabbath in Havre 14
Sabbath in England 158
Sabbath, price of breaking the 160
Sabbath, the morality of 105
Sailor's home 168
Sailor who would not break the sabbath 129
Sandwich islands 138
Savior, the, chief end of the mission of 33
Savior's cause, all may promote the 57
Science, contributions of 32
Saturday night 126
School returns of Massachusetts for 1837 10
Schools, primary 10
Schools and penitentiaries 178
Scotland, spiritual destitution in 155
Sea captain, the 37
Seaman's aid society 30
Second coming, the 9
Scriptures, study of the 57
Self-culture, Dr Channing's lecture on 186 202
Self denial 120 160
Sewall, Rev E. Q. 59
Sewall, Rev E. Q., his sermon 126
Seeds, vitality of 16
Seeds, selection of 32
Sermons, taking notes of 70
Sermon, a lay 61
Sermon, an odd 177
Selfishness 17
Sermons etc. 58
Sermons 33 69 81 101 129
Sepulchral customs and dangers 193
Seminole anecdotes 196
Seven, use of the number in the scripture 192
Sensitiveness to the opinions of others 141
Sheep, physiognomy of 176
Siamese temples 57
Sigourney, L. H., her echo to the orphan's cry 14
Sigourney, L. H., her letters to young ladies 78
Sick, attendance on the 120
Sickness, some uses of 162
Short speech 158
Silence and secrecy 61
Silence, seven seasons of 36
Simplicity 65
Slave trade 55
Slavery 89
Sleep and death 41
Shakspeare's autograph 131
Social intercourse 125
Something strange 11
Something worthy of notice 73
Solitude, influence of 169
Slumber of the pulpit 145
Slander, modes of 181
Spirits, the world of 197
Soul and body, parting of the 57
Soul, worth of the 38
Southey, Robert 12
Smyrna, intoxicating liquors in 162
Smith, Mrs Sarah 158
Spiritual honey from natural hives 29
Spiritual communion 166
Stage and the pulpit 198
State prison sabbath school 177
Star in the East 50 84
Steamboats in the West 134
Steamboats, security of 115
Steam carriages on common roads 104
Steamboat of the right stamp 25
Steamboat accident at Cincinnati 70
Stearns, Rev S. H., 94
Stove, a new 56
Strawberry, male and female 88
Students of divinity, Dr Chalmers' advice to 21
Sun, the spots on the 49
Suggestion, a good 146
Sudden destruction 188
Surat, fire at 24
Suffrage, right of 73
Sunday schools 2 13 26 78 81 85 89 157 158 181
Sunday school celebrations 79
Sunday school report 5 89
——— ——— report of Cheshire pastoral assoc'n 10
——— ——— teacher, why are you not a 25
——— ——— teacher, address on death of a 29 45
——— ——— society in Boston 62
——— ——— children, what can accomplish 66
——— ——— libraries 86 90 93
——— ———, remarkable regularity 86
——— ——— celebration 106 114 115 142 146
——— ——— excursion 135 151
——— ——— meeting, quarterly 166
——— ——— teacher's reward 177
——— ——— teacher's retrospect 185
——— ——— teachers' meetings, value of 113
Sunday in Missouri 90
Sunday evening 90
Sunday on the Pennsylvania canal 93
Subterranean meeting 130
Syria, Christianity in 190
Table, ancient Greek and Roman 116
Talleyrand, M., sketch of the history of 133
Tartar Festival 161
Telegraph, the 28
Telford, anecdote of 162
Temperance union, circular of 133
Temperance society, congressional 39
Temperance society, New York city 82
Temperance in Russia 170
Texas, curiosities in 36
Texas, religion in 38
Thanksgiving 194
Thanksgiving at the lunatic asylum 195
Thanksgiving sermon 201
Thoughts, my own 38
Thirst quenched without drinking 148
Thorwaldsen 172
Thursday lecture 10
Time, measurement of 32
Time, employment of 38
Tobacco more valuable than the gospel 41
Todd, Mr, vs. Unitarians 6 15
Toleration, thoughts on 178
Too far 48
Tooth ache from caries 100
Tract, an odd 46
Tract society, American 78
Tranquillity 182
Tranquillity and righteousness 145
Transcendentalism, Dr Walker's lecture on 31
Trees, large 160 168
Trinitarian bible society 97
Truth is power 20
Truth, what is it 53
Truth, power of 77
Truth, buried 106
Turner's Chemistry 125
Unitarian churches, Maine convention of 158
Unitarian charities, Orthodox notices of 98 102
Unitarian missions 203 159 106 51 46
Unitarianism at Mobile 26
——— a religion to live by 34
——— a religion to die by 42
——— at Alton, Illinois 55
——— in the West 142
Unitarian association British and foreign 82
Unitarian book and pamphlet society 86
Unitarians, treatment of in England &c. 142
Unitarians, are they anti-christians 151
Upham, Edward Chandler 107 118
Vegetable physiology 12
Vision, a 74
Vow, the, a northern tale 156
Voyage of the philosophers 153
Warning to mothers 146
Walking, benefits of 132
Ware, Rev W., his letters from Rome 53
Ware, H. jr, his discourse before B. and P. S. 130
Ware, H. jr, his sermon on personality of Deity 159
Washington's farewell address 14
Washington, anecdote of 72
Washington city, letters from 195 199 203 206
War and missions 41
War, loss of life by 29
War, how much it costs 33
War, luxury of 119
War, true way to prevent 129
Warren street chapel 62
Weather, prognostics of the 164
Wells, Rev G. W., 179
Wedding-days, our 58
Wedding party at Gavalan 149
West Indies, emancipation in 62
West Church 133
Whateley, Rev W., anecdote of 53
Wilberforce, W., anecdotes of 94 98 105 107 118
Whitfield, anecdotes of 197 128 21
Will, on making a 79
Widow's mite 184
Wine of the passover 71
Widow's God 99
Wise man 89
Whitman's young lady's aid 111
Whitney, Eli 204
Woman, the sphere of 97 102 106 117
Woman as she should be, extract from 5
Woman as she should be, comments on 17
Woman's kindness 185
Woman's religion, phylosophy of 121
Women having many husbands 13
Wood, Rev. S., his letters from U. S. 6 10 76 80 84
Wood, Rev. S., errors in his letter 18
Wood, Rev. S., his lecture on S. schools in U. S. 42
Woolman, John 50 53
Worcester, Dr N., monument to 14
Worcestor county Sunday school society 82
Word, value of a 131
Wrath disarmed 61
Writing, origin and progress of in Sandwich Isles 16
Young lady's aid 111 114
Young men in the ministry 113
Young, Rev A., his discourse on Dr Bowditch 62

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